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Mazdaznan
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The
Sun-Worshiper
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February, 1902.



One Dollar a Year

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The Sun-Worshiper

Issued Monthly and Devoted to Subjects Appertaining to
Oriental and Occidental Philosophy, Sociology, Science, Religion, the
Cultivation of the Higher Senses, Development of Brain and Chest
Capacity, Diet, Fasting, Exercise, Vitality, and the Health in General.

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Sun - Worshiper

SUN is merely the Focusing Point of Light Vibrations from Center to Circumference, and the Reflection therefrom in Crystalization of Light to the Emanation of Variation. Thus WORSHIP wor(th)ship, worthiness; to be worthy of Admiration and NOT bowing down, praying to, or subjecting one's self to the Objective, for the Objective is merely the End of Things in the World of Manifestation.

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Chicago, February, 1902.

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Containing the Synopsis of the Sermon THE PRODIGAL SON by Rev. Dr. Otoman Zar-Adusht-Hanish, which appeared in the first number of THE SUN-WORSHIPER, can be had at 10 copies for 5 Cents, or 30c. a hundred, Just the thing to hand to your weary neighbor.

THE SUN-WORSHIPER

for the month of January contains the following:

Frontispiece: Rev. Dr. Otoman Zar-Adusht-Hanish, Rab-Magi and Master.

Life of Jehoshua Nazir, known as Jesus the Christ. In Accord with Records of Sun-Worship Temples. A Series of Articles by Rev. Dr. Zar-Adusht-Hanish.

Mazdaznan Philosophy, and its Practicability to Every day Life.

Breath is Life. A Lesson in Breathing.
Day of Fasting; or Why we should Abstain from Food at Times.

Our Food; A Reminder to all classes of men.

The Prodigal Son; or the Finding of the Way to Life through Conscious Action.

How Others See Us; A clipping from a Newspaper with Illustration.

The Sun-Worshiper.

Vol. I.

Chicago, Ill., February, 1902.

No. 2.

Jehoshua Nazir.

JESUS THE NAZARITE.

Commonly Known as Jesus the Christ. His Life and Mission as Found Recorded in Oriental Temples. Unveiling the Mystery Commonly Connected with his Birth, Filling out the Loopholes made by the Gospel-Writers. Revealing his true Character and Life. His Position of Trust, his Membership to the Sanhedrin. His Crucifixion and Release from the Cross. Completing this All-Important Narrative in Consecutive Articles.

(Continued.)

ELIZABETH, the devoted wife of Zacharias, had an intense desire to become a mother, still her maternal tendency did not seem to suffice to carry her wish into realization. Zacharias himself, although by no means small in faith and patience, had long abandoned the much cherished idea of an offspring, and prepared beyond a murmur to submit to the inevitable. But Elizabeth clung to her faith, with perfect assurance, that however late, the promises made to her would materialize, true they would prove at last. Ordinarily she was considered past age, which added to her husband's humiliation as well as to hers. It placed Zacharias into a rather critical position because of his office as a church dignitary, expounder of scriptures and

officiating priest of the Temple, which calling he followed very faithfully whenever his time came to serve, as it was allotted to him according to the regulations of the Temple law. The people naturally expected of Zacharias, that if faithfulness had any virtue in the answering of prayers, he would be the one in preference to demonstrate God's own promises, from the very fact, that it was he who had been given power to commune with Jehovah in his sanctuary, and plead with Him for the absolution and remission of sins for the people assembled in the outer court. Zacharias and his wife were made objects of much comment and criticism not only among the gossip-loving masses, but among the trouble-stirring priesthood as well, who was ever jealous of one another's positions, constantly engaging in the concocting of plans that would bring about the downfall of one of their colleagues to raise another to a position of respect. The reserved and dignified bearing of Zacharias was an irritation and vexation to the priests' eyes, while the many charities and donations to the church and the poor, which Zacharias made repeatedly, only helped to guard the tongue of the plebeian occasionally. The position of Zacharias was a trying one indeed, and it is no wonder then to see Elizabeth still fervently praying that she might find favor in the sight of Him to whom all things were possible. She was confident, that if there was any man filled with wisdom and understanding, it was Father Eliye. It was to him she confessed her innermost secrets, and of him she expected not only advice, but even intervention whereby the ban with which she way stricken, and the humiliation of her husband, might be forever banished. For years she had observed faithfulls all the instructions given to her by Father Eliye, while Zacharias himself had been in no wise negligent in following any advice that promised the desired end. Still all seemed in vain, and Zacharias began to grow somewhat skeptical and his faith in the Omnipotence of Him who is the origin of all things, somewhat shaken. It was not to be wondered at to find him doubt this new message brought to him in the sanctuary and hear him raise his objections upon general principle. Zacharias

felt rather uneasy to behold within the realm of the sanctuary the face of one, who was known by the priests and feared, as well as hated. The surprise was so much greater because it was understood that no stranger was to receive admittance to the sanctuary during service, and Zacharias had been exceptionally strict in the observance of rules. But Father Eliye soon pacified his troubled mind, by reminding him that it was not trouble he had for Zacharias, but a message of exceeding great joy. No longer was there any need for much controversy, for it was *Eli*, the *Ga'bre*, of the Congregation of the Mighty One, that has spoken. After Zacharias had promised to keep silent until the day of deliverance, with the understanding that the child's name be Jeouah, *Ga'bre-Eli* disappeared as unobserved as he had appeared, for he had not served his time in the Temple without profiting the knowledge of even the most obscure corners and passage-ways of that colossal structure.

Although the appearance of the strange visitor perplexed Zacharias some, the message itself increased the perplexity to utter dumfoundedness, and left him pondering over the event prophesied that was to transpire within six months of this visitation. He had promised not to speak one word until the day of deliverance would come, but he could not be prohibited from allowing his mind to wander about for a solution to a problem not so easily fathomed. But try as he may, he could not arrive at any satisfactory conclusion. Zacharias submitted to the inevitable at last, and when Miriam came to stay with Elizabeth, he looked as anxiously towards the development of things as his wife. His friends and his neighbors soon engaged in the circulation of many reports, and more so when they observed Zacharias' utter silence. All those, considering themselves very much concerned about the event, approached Zacharias quite frequently for an explanation, but it availed them nothing, for Zacharias would remain mute in accordance to his solemn vow made at the altar.

Elizabeth was exceedingly happy in her prospective motherhood, and overjoyed because she had been privi-

leged to know that Miriam had consented to become a mother to the Promised. That Miriam would be a proper mother for a hero there was not a shadow of a doubt in Elizabeth's mind, for Miriam, although only a girl in her teens, was not only exceedingly tall, well-proportioned, perfect in symmetry and expression, but of good intellect, gentle and maternally inclined, as well as fearless, firm and daring.

Miriam seemed somewhat surprised at first when Father Eli or Ga'bre-Eli promised her the motherhood of One who would be great among his people, for up to that time she "knew no man." But in obedience to her teacher she submitted to his words, perfectly willing to undergo any regime that might be required of her, as it pleased her to be considered the Lord's handmaiden. She takes all the sayings of her master to heart, and jealously guards and guides her thoughts and actions, feeling her great responsibility towards her condition and its influence upon the One to be born of her. She was as much conscious of her responsibility as Elizabeth was of hers; their constant association during and at such an important time aided both women in the formation of closer friendship and the exchange of such ideas as would be considered most harmonious with the instructions received by their counselor. Both women would continue their walks to the hills to receive further instructions towards their conduct, and Father Eliye watched the process of development with anxiety, that no evil might befall them, for the only hope for Israel lay with these two women.

When the time came that Elizabeth was to deliver her first-born there was much commotion among the people regarding this event, and diverse were the opinions as to this miraculous birth, and when it was announced that his name was to be Jeouah it only made the event more mystifying. Some were pleased with the event, while others again looked upon it less favorably, fearing that Zacharias' attention would not only be paid to his boy, but that his vast estates would receive an heir, which was rather an unexpected hindrance to their speculations.

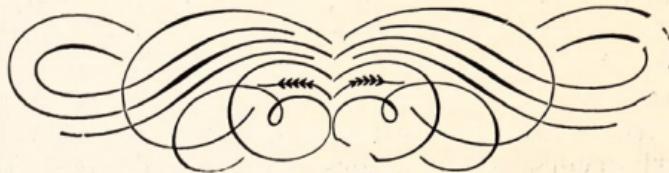
When Joseph found that Miriam would no longer be needed and his business required his presence at Jerusalem, and because of the days lengthening, it being the month of December, he called at the house of Zacharias in the country to inform Miriam of keeping herself in readiness to start her journey homeward as soon as he would be through with his business transactions at the great city. Upon seeing Miriam he became rather suspicious as to her condition, and although assured of her innocence by Elizabeth, he was not inclined to believe her and expressed himself to that effect in unmistakable terms. Joseph was not willing to take Miriam with him, not until Ga'bre-Eli came to him by night to remind him of his duty he owed to Miriam as her guardian, her relative, his duty towards the Order he professed; he consented to receive her and to shield her as well as himself. He announced her his wife, taking her to his country home Bethlehem, near the City of Nazareth, in the Province of Galilee, arriving there with Miriam in the time of gardening. There she lived unmolested by neighbors until her day of deliverance, while Joseph followed his usual occupation at Nazareth, then quite a literary center for more liberal minds and a stronghold of the Order of Essenes, an outgrowth of Judaism and Gueberism, or Zoroastrianism.

Jeouah, after his presentation in the Temple at Jerusalem, at which occasion Miriam carried him with her arms, while Elizabeth was engaged in controversy with Hannah, the seeress, grew to be a pride to his parents, and an object of much speculation to the wise, the soothsayers, star-gazers and astrologers, for he was born in the sign of the sun, and the latter half of our month December.

About that time three Magi, from the mountainous country of Iran, learned in the signs of the times, and versed in subjects pertaining to phenomenal conditions in nature, tarried for a time at Jerusalem, engaging in conference with representatives of their Order, convinced that a change in affairs for the people of Israel was at hand. They had seen that star, that thought, strongly focused upon the atmosphere, and following that strong inclination, found their true im-

pression blending within the boundary lines of Israel. After some searching they learned of the wonderful boy born of aged parents, and the many blessings that had been bestowed upon his head by the patriarchs, seers and astrologers, and determined in the search of verifying statements, they called upon the learned of the church to find but very little information regarding their subject, and relying more upon the news heralded about the Temple, they set out in search for the child of prophesy, of which there was a great deal of controversy about the Temple walls. Finding the home of Zacharias they learned of Elizabeth more than they expected, and set out without further delay towards the Galilean lowlands, after they had been overtaken on their way by Ga'bre-Eli, who had learned of the strange visitors through Elizabeth, taking advantage of this opportunity in giving to these Magi much valuable information pertaining to the Coming of Soshiosh or Messiah. After persuading the Wise to return and abide with him for a time Eliye promised to guide them to the remote village in Galilee, which he did, leading them towards evening to the home of Miriam, after pointing out to them the hour of night by the position of the stars.

(To be Continued in the Next Number.)



DO NOT expect to see in others what you do not find in yourself, and do not ask of them what you would not do yourself. Do not rely upon the strength of your neighbor's arm for in the hour of need you will find him afar off fighting his own battles. Do not expect charity from those you would not be charitable to were they to call on you. The presentation of gifts is only a means to get into your coffers amiably, and you will soon find yourself in the hands of enemies.

Mazdaznan Philosophy.

MAN has free agency and with such he must choose his own path of life. If this agency is conditional than where is his freedom?

* * *

GOD can be real only to the individual in accordance to his own comprehension, and inasmuch as we are physically related to nature, we know of ourselves either good or evil.

* * *

A WHEEL may be turned in two directions, forward or backwards. In either case it moves according to one common law. The cause of its moving is the same, but as to the outcome of its being moved remains for the effect to tell.

* * *

LOVE is the expression of God permeating all space and throughout all time, which increases in power by constant emanation, exercising its influence undivided to the good and the evil, and differs in effect only to the degree of recognized relationship.

* * *

A MAN possesses knowledge of God only when he has recognized the fact that all things are to be measured by a standard implying justice, and uses consideration in all his transactions with nature's productions, irrespective of presentation.

* * *

MAZDA is the Master-Thought of the Sun-Worship Philosophy, from whence all existence evolves and the subsistence of things involves. It is the Center of Being comprising the Complex Whole in its Manifestation of Variation.

"PEACE on earth" is a standing proclamation, but its application is dependent upon our recognition of the same. To have peace we must be free, but man has to live to discover it, and not die for it.

* * *

UR consciousness of things within the universe is measured by the application of Love and Wisdom, while our sense for liberty depends upon our ability in concentrating the control of our actions.

* * *

THE two natures, or the dual sense, are represented in every living being, and the decision for the guidance by the one or the other, the good or the evil, depends upon our desire for selection, which makes itself manifest through our action.

* * *

ALTHOUGH there is freedom, we still struggle for it. Were it not for the incentive toward freedom we could never realize its presence. In externalization we hope to attain it, through effort and struggle we expect to gain it, yet we shall not become conscious of it until we learn that "the things we are striving for are ever near."

* * *

ORDINARILY you will hear people boast of their freedom and their unlimited liberty to say and to act as they please, but after close examination you will always find that the greatest boasters enjoy the least freedom and liberty. It is the slave only who dreams of liberty. He is like unto a chained watch-dog, that would scare anyone with his loud barking, and to prove his authority of a dog he will jump about to his chain's end, only to be choking, but the moment you throw the fleshpots of Egypt at him, he will clinch his teeth into the meat and growl for fear you might take the bone away from him. Unchain him and he will run about as if on a wild goose chase and be anywhere and everywhere but where his duty lies.

ACCORDING to our way of thinking we direct our faith and the assurance of the same will bring its due reward to us, while a wavering towards the pursuance of the direct path will heap burdens upon our shoulders, the weight thereof bearing us down to sorrow and shame.

* * *

EVERYTHING that suffers bondage, be it sickness, sorrow, sin or poverty, lacks the knowledge of God and is merely an outcome of forced conditions towards a collective presentation that has no understanding of law or order.

* * *

THE wise and the ignorant alike strive towards the goal insuring freedom. The one expects to find it in the noumenon world, the other thinks to attain to it in the phenomenal world. One thinks that through renunciation freedom will come, the other holds, that by the accumulation of means he shall enjoy greater freedom. Both agree that in freedom lies their only assurance.

* * *

EXPRESSIONS like good and evil, spiritual and material, higher and lower, are terms used to designate the dual sense of presentation in the phenomenal world in accordance to the position taken towards it. From the noumenon realm only all things are polarized into the knowledge of the complex whole, taking the stand, that "I have not come to judge, but when I do judge, my judgment is just."

* * *

MANY paths lead to the mountain top. Some are more straight and shorter than others, some more winding and longer, others again more uncertain and full of hardship and difficult to climb, while others are more delightful to tread, some again thorny and wild. Still, they all start at the foot of the mountain, and it matters not how many, towards the top they all taper, and running into each other, become a common road.

BREATH AND BREATHING.

THE importance of breathing can only be realized when we begin to understand its efficacy upon our bodily health and the benefits in general to be derived therefrom whenever properly directed. "Breath is Life" is an old maxim, long recognized and cherished by philosophers of remotest times. From constant observation and careful testing, results had been obtained, that would prove beyond all doubt the great benefits that lie hidden within the realm of Breath.

Gymnastics and Physical Culture, or Movements may be of some benefit to those less fortunate than to engage in daily manual labor. But even when engaged in gymnastics assurance of perfect health could not be obtained unless rhythmic breathing be employed, as any effort towards muscular development necessarily draws upon the vital forces, which are dependent for their generation upon the harmonic action of the ganglia of the nervous system, and unless intelligently directed through the concentration of mind, the forced muscular expansion will overdraw the cords and result in tearing the cellular tissues from their positions.

The principal factor in the promulgation of health and longevity is concentrated breathing, which makes all else equal towards beauty, form and symmetry. Not muscles, but nerves are mostly needed to meet the demand of our active age. The age of muscular exertion has passed away, and wandering through the dark ages of spiritual development, we have entered the mental-physical age, demanding our consciousness towards the attainment of harmonious satisfaction. While in process of muscular development the instinct of animal brain functions alone sufficed in responding to the action of the mind, and thence evolving to the higher realm of being the mind raised its vibrations to the moral brain functions, expressing the desires of man. But we cannot stop here, as through this process of spiritual evolution the material being suffers loss to a degree and when realizing this inharmonious condition between these two factors in man, it becomes our duty to control.

Finding ourselves manifesting in an intellectual era we will necessarily have to engage intelligences equal to our position and direct our attributes to channels assuring us of greatest results, as the question as to "the survival of the fittest" confronts us no longer from muscular strength, neither spiritual standpoint, but from a mental-physical realm controlling the forces within to the forces without with perfect discrimination.

Muscular movements can only raise the animal nature to the front, while spiritual gymnastics draw out the moral instinct to a degree of subjectiveness that would unbalance ordinary brain action. The athlete, the prize-fighter, the elementary wage-slave, with all their muscular development, are not the brightest or brainiest of men, neither are the spiritually developed the greatest in mentality. There must be a middle road that polarizes the two extreme natures of being into one common, normal equilibrium.

Through observance of nature's law in our living and proper breathing health remains assured. But that alone is not our end of existence, for health is one of our attributes that characterizes our usefulness within the realm of existence. We have by far greater aims in life than the constant search for health. Without health life is a failure. We have an object in life which involves the solution of the great problem of existence, and to attain to that end our attention must be paid to that realm which holds the knowledge of the world and the understanding of ages concentrated. To unfold the innermost of being we are not only to enjoy health but control our functions to that end, which will insure us of wisdom in all things.

Whenever we aim we must aim high and follow the path of duty if we desire to attain to the end before us. To accomplish our ends we must learn to control our own Self by means of rhythmic breathing and besides that use the regulating breath during every hour of the day to correct the heart action, regulate the circulation and enforce the continued purification of the blood.

As such procedure requires no particular attention on our part we can take these regulating breaths in any position, at any time and during any vocation.

Every now and then, although at work, raise your chest and empty your lungs thoroughly, drawing in the abdomen at the same time, holding your shoulders down, then inhale, drawing in the breath gently and with ease, not allowing the shoulders to raise. Repeat this three to more times every hour and you will always be benefited materially. Of course you always want to make it a point to keep your mouth closed, the teeth separated and your tongue resting at the lower part of the mouth. Observing this rule daily we shall soon be able to gain the most surprising results.

THE CENTRALIZING LIFE-PRINCIPLE.

GA-LLAMA is a term used by the Mazdaznan to designate the substance contained in the air we breathe during waking hours, and has for its purpose to perpetuate the existence of the individual cell of our composite frame by virtue of its centralizing the intelligence to the respective individual cell. With the concentration of mind upon the breath, we take into our form Ga-Llama, the centralizing Life-principle,—*Ga-* (centralizing) *Llama* (Life-principle). We hold that the air we breathe not only purifies the blood and decides its circulation, but it aids in the generation of electric fluid. Furthermore, that this very air contains a substance that can be attracted to the body under certain conditions and becomes conscious to our functions only through the direction of Thought. That when controlled it assists in the development of our brain cells unfolding untold knowledge, making it possible to comprehend even that most obscure.

As all plant life draws from out of the soil such ingredients only that characterizes its peculiar kind, and does not draw upon chemicals that are foreign to its formation, so does it breathe in only those particular elements that will sustain its existence. Man takes out of the soil not only the substance required for his perpetuation, but ignorantly forces food upon himself that neither is becoming nor agreeable to his kind.

When it comes to his breathing, which is the principal factor in our existence, he uses still less intelligence. The material breath even deserves attention as to depth and length, and the breath of consciousness must be particularly considered if health shall stand assured and the mentality continue to progress.

You cannot expect an equally good crop of wheat from the same piece of ground for three consecutive years, but you can continue to make profitable use of the ground alternating with various kinds of vegetables. Upon soil where an onion could not mature the potato would prosper, the latter absorbing from the soil elements not conducive to the growth of the former. Yet special attention and care would assist the onion in converting the objectionable elements to its use.

We find in the air what we need to sustain cell formation and the substance that awakens man's understanding to a higher consciousness.

AHRIM or Ahriman is the contenting force arising through the enforcement of control from the domain of Love towards Order, and the effort manifesting towards re-establishment, but when conquered, representing OHRIM or Ormuzd, the end of things, or the good, which by recognition polarized into Spirit represents the Triune Principle unitized.

* * *

EATING and drinking should be made an object of health and comfort and not a habit of pleasurable gratification.

EVOLUTION OF GOD.

THIS speaking of God we necessarily conceive of an idea, which through the process of evolution has developed into a well-defined term to designate something comprehensive to our better understanding, only that it remains inexpressive through the senses while the conception of the object in itself remains somewhat vague. Every being, irrespective of race or color, notwithstanding the conditions or environments under which he or she has been raised, no matter in what climate or age, has a certain ideal which is considered superior to one's self in character, attributes and power.

The idea of one's imperfection leads to the belief of a possibility of perfection, and the mind making deductions from the conclusions arrived at through the objective, expresses such perfection by the term—God. This idea of perfection must necessarily, when arising within a recognized imperfect condition, be limited to the degree of one's ability of thinking. God will then be to one's understanding always in the light of one's own comprehension and not in the understanding of another. Thus every thinker has necessarily a conception of God equal to his mental action. In an undeveloped state of mind God will be limited to the degree of one's own limited conceptions and give to that God such attributes as we could possibly picture them out in our fancy.

There are three principal stages in the idea of the evolution of God perceptible; first, the *animal*; second, the *moral*; third, the *intellectual*.

In the first category all elementary manifestation begins to recognize its superior and acknowledges to that superiority attributes of its own animal characteristics, believing that it is created in the likeness reflective to its own conception. Man as well as beast entertains such ideas, so that man conceives of God as a powerful being, superior in strength to that of his own, powerful in subjecting everything inferior to itself, exercising its will in accordance to its own desire. Man thus conceives the idea of God as a man, but a monkey

would necessarily consider God to be a big monkey, while the lion would have to meet his superior among his own kind.

In this conception of a god, characterized with all the animal propensities, we can expect nothing more than purely animal attributes expressed through animal instinct, and in accordance to our strongest inclinations as to the creative or destructive agencies we picture God either in maternal or paternal form. In such a form, in itself defective as to the understanding of perfect control, we see God with all his parts and passions of animal actions before us, attributing to such a production of our fancy, passions or jealousy, anger and wrath.

With the continued development of our brain functions and their greater thinking capacity our ideal of a God changes until through better understanding, the moral group coming into greater play attributes to God a moral tendency in accordance to the vibratory power susceptible to the moral functions of being. Forthwith we begin to remodel our conception of God, yet recognizing the first impression once received as to God necessary for consideration that the new idea might conform with the former at least. At such stage of evolution we begin to raise our emotional tendency and recognize certain duties towards this self-conceived idea of God and begin to form a moral code corresponding to our comprehension of morality and in accordance with our ability of forming tenets that would satisfy our notions regarding the desire of realization towards collectivity, giving rise to partiality in likes and dislikes corresponding to the negative or positive expression through our manifestation.

At this stage we carry our idea as to fatherhood or motherhood strongly into effect by conceiving God either as man or woman, or both, whichever seems to conform with our disposition or fancy most agreeable. We see our God a moral being, discriminating between good and evil drawing a sharp line between the two extremes of man's dual nature, and continuing in this process of moral evolution towards the spiritualization of God, we still hold to former ideas as essential to a true

conception of God. We make our god a judge who only too frequently shows the outcroppings of a limited conception of mind, not yet wholly conquered or controlled.

Not until all prejudice, material and spiritual, has ceased to war against each other and when aroused to greater centralization of brain action, controlling the functions even in their energizing qualities, we shall be able to polarize the contending duality in this world of expression and realize the Oneness of Being, as the concentration of the All—man.

Wandering back in our thought in search after the origin of the idea of God and its gradual evolution by the mind of man we may turn to the pages of the Great Book, therein finding within the first chapters of Genesis expressions too much clothed in Chaldaic and Bactrian epitome, and too vague to a mind insufficiently versed in languages of symbolic and allegorical meaning. We have to begin the evolution of God with Moses and his people, who express ideas pointing out the gradual understanding and comprehension towards a God.

In consequence of their ideas of bondage and conditions of lowliness it need not be wondered at that their idea of God was as one far away from them. To lead them out of bondage seemed to Moses equal to the restoration of a true conception of God, and in his attempt of proving God's all-presence he found himself compelled to use means that seemed to warrant the desired end. Because of their greater action through their animal propensities they reached out for something to satisfy their lower sense condition. When led out of their land of oppression by the fiery pillar by night and the pillar of cloud by day, they considered the phenomena as their God expressed in matter of manifestation. While in bondage it was natural to conclude that they could no longer be in touch with their God, as their ideas of God were interspersed with the longing for liberty. The sins of the fathers were being perpetuated through continued suggestion from generation to generation, and poverty, oppression, sickness, sin and sorrow were their just reward. They had an *idea* of freedom but to *realize* it had to be left to

coming generations, as their own desire for freedom was not sufficiently strong enough to throw off their condition of servitude under Egyptian misrule. In a condition of utter darkness it was not possible for them to comprehend the presence or even the nearness of God, for their comprehension was too fanciful.

In his intense desire to point out to his people the ever-presence of God Moses attempts in allegories and parables to present to the drifting mind the individuality of God beginning with the story of Adam and Eve, their state of happiness while with God, and their fall from grace, leading them through the exemplification of the duality manifesting through Cain and Abel down to the deluge and thence to their patriarchs and lastly to their own time of salvation. In words most simple he attempts to show them how God would walk and talk with Adam and visit him in the cool of the evening, showing that God was so considerate as to avoid troubling Adam during his daily pursuits for a livelihood. From close observation Moses had learnt to consider the weak characteristics of his race, and he understood their anxiety for the accumulation of precious metals and jewels only too well not to make allowances. He resorts to a method of instructions most suitable to the demand of the time and the mental condition of the people. He brings God to them right close to their doors, but the hearts of the Israelites were far from a true conception of God. The moral functions were not yet sufficiently awakened to their action; as material beings they were still groping around in their animal nature, dealing with the materiality of things—bread and meat.

Moses tells them of the murder of Abel to arouse their emotions, showing to the people the close communion existing between God and man. But try as he may the Israelites understand their Moses not, they rather demand the fleshpots of Egypt, for their minds still manifest uncontrolled brain action and undeveloped sense conditions.

While Moses climbs the mountain to write the laws as he had learnt them from the Bactrians handed down from time immemorial, his people express their God in

whom they trust by raising a gold standard in the form of a golden calf, whereby to measure their moral worth. Moses at seeing this submitted to the inevitable and concluded to allow the minds of the people to pursue their own course in the evolution of their God.

The people were enthused indeed, when it was announced to them that God was to dwell in their midst encased in an ark of the covenant. It met their fancy precisely to know of God boxed within a case seven by ten, that their eyes might be privileged to behold from time to time. Their God was great indeed to require so much space. But as their conceptions enlarged God's hiding place needed expansion and they put up a tent for him. After many wanderings through this desert of dry materialism they conceive of a God who needs a Temple in the valley of death that he might be approached with fear and trembling. But although those heavy walls of ritualism and ceremonies hold him tightly for a time to carry on their business of greed and avarice successfully, they burst in twain and their God is gone. How they wail and seek him and wiping the tears from their eyes they conceive of a God upon the mountain top of spiritualization. Here at a loss when reaching the apex of the dividing line again they find him no longer there. The moral functions once more arise and conceive of a God far beyond the clouds. Farther and farther away the mind wanders, some concluding God's abiding place beyond the sun, others placing him on some hidden planet, or the radiance of the morning star. Thus they moved God from place to place, until at last they lost sight of him entirely and have set out to find him ever since.

While yet among them in their material sense they watched over their God through their priests and prophets, who re-assured them from time to time that God was still in their midst, while as soon as he was gone they expected of God to watch over them. While yet in the ark of the covenant, the tent and the temple, they were certain of him and could barter and exchange unmolestingly. But now that he had flown the material sense and has been placed in the uncertain domains of spirituality they feel the unsettled condition of mind in

this new way of thinking. There is a great deal of wailing and sighing, mingled with past fears, that he might suddenly come to his temple and smite them with his wrath.

Then what rejoicing when the message was spread broadcast that no longer God would dwell in temples of wood or stone, made by hands, but reveal himself in "flesh." It was one step higher in the moral grouping of the evolution of God. But hardly had they comprehended the message, when the yet uncontrolled animal instinct arises and mingling with the uncertainties of moral actions brings forth the selfish nature for sacrifice. Observed in their daily actions by the all-seeing eye of a God to reprove them and to remind them did not suit them. To go to the house of the Lord and offer up prayer and sacrifice seemed easier than to listen to the still small voice of conscience, and so they sent him back to heaven.

Still the mind continues upon its path of evolution that it might meet its Savior there. At times still the idea forces itself to the apex of man's moral nature as to the fatherhood or motherhood of God, and not until the star at the dawn of morning appears above the waters of the troubled sea, with an inscription bright and clear: "It will not come in the form of a man, nor in the form of a woman, but when it does appear, even the eyes shall behold it," we are ready to tread a better path. But the path is narrow while the chasm is great to behold, and at times one foot and then another slips so that it requires attentiveness, concentration and observation to balance intelligently and remain upon the path.

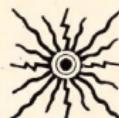
While yet juggling with the uncertainties of a spiritual balancepole we do not seem to be satisfied with our ideal fastened to the cross, we place him into the grave, and not agreeable with the sparks of intelligence occasionally flashing across our brains we throw up our hands and have our loved one ascend to heaven, while momentarily we descend into the chasm of contradictions, where we theorize as to whether "it" was a person material, spiritual or a principle.

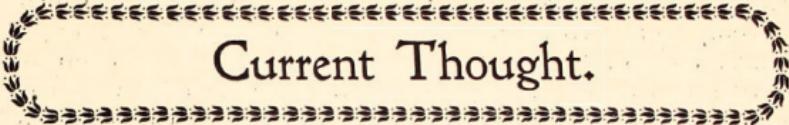
In this attempt to reconcile the moral tendency with the awakening intellectual function of progressive activity confining the moral standing of spirituality to a minimum of accumulated materiality it leads to hair splitting phraseology, until the two pillars of self-imposed materiality and spirituality have reached their height, and the structure above through the tumbling of the columns falls to the ground, when intellectuality rises to its realization and man becomes conscious of God within Individuality through phases of Universality and Principle universalized by the Individuality.

Then as man rises to a fuller understanding, comprehending and directing all things by the concerted action of common sense and reason, polarizing materiality and spirituality into Reality, the Sun of Righteousness appeareth in the heavens of Recognition and its Radiance sending forth Love upon Rays of Intelligence vibrates the glorious message to the mind: "There shall be Peace."



THE merits of a philosophy can be measured by those only who live it without putting forth claims and daily demonstrate their professions, ever ready to confess failings, taking an immediate course towards justification, and never fail to be obliging. "By their fruits thou shalt know them."





Current Thought.

What About Hell?

SINCE it is gospel law that neither rich nor poor, the sick nor the wretched can enter heaven, for nothing unclean shall pass its gate, those interested in matters of this nature can readily perceive the impossibility of crowding heaven. But what will the poor devils do, should they find hell crowded, since no definite dimensions are on record? That "the road to it is wide and there are many that walk therein" is generally known, but won't some one that "knows" give figures that don't lie?

Corner on Air.

STRANGE is it not that the very things at our command, irrespective of our station in life, are neglected most, while means, obtained with more difficulty, are wasted to a great degree. In looking around us we find every commodity of life "cornered." Even the water we use has to be paid for. Yet, with all that, we use no economy, but are ever squandering the very things requiring great effort and labor to obtain. Still, there is one more thing left to be "cornered" and that is the air we breathe. It is still at our command, we may have it free, and yet it is the only thing we are very "stingy" about, and will not partake of its life-giving, health-preserving substance freely, although we know that attentive breathing is the means, whereby the purification of the blood is insured.

It is generally understood that man may live without any food or drink for days, but he cannot live without air many minutes. Breath is Life, as Breath not only aids the purification process, but insures the circulation as well, and how terribly neglectful and "stingy" we are about our breathing. Should we con-

tinue in our neglect to adopt means whereby we might develop our brain functions in accordance to the requirements of the time, it won't be very long when we shall see people walking down the street with an "airo-meter" attached to their faces. Won't they breathe for their life then? But that is not all. Should you fail to pay your "air" tax when the tax-collector comes around, he will simply turn off the air supply and—you will know the rest.

More Room in Heaven.

AT LAST some mathematician has figured it out that the dimension of heaven, when taking for the basis of our calculation the 12,000 furlongs spoken of in the Apocalypse, and multiplying the same with the length, breadth and height of equal denomination, will assure us of 469,783,088,000,000,000 cubic feet. Allowing each person one hundred rooms, each of them sixteen feet square, and were there one hundred worlds with a population like ours, sending its inhabitants to heaven, it would take one-hundred-thousand years to fill it, while if allowing each soul only one room, with a "soul-mate" thrown in, two million of years would pass before the box-office could be closed. Do you understand the words of Our Master now, when he said: "In my father's house are many mansions?"

Sun Growing Smaller.

SOME one of our great scientist friends has made the long forgotten discovery that the sun is rapidly diminishing in size owing to the consumption of the enormous amount of substance necessary for lighting and warming our dear little earth, and tells us that in three hundred years from now the old gag "where was Moses when the light went out" will become the "hit" of the night, for there shall be no more light. Of course, he tells us not to feel alarmed, as it won't trouble our

days. Evidently the professor is not aware of the fact, that science has struggled for some time to discover an elixir of life that would lengthen our days, and what would become of us poor creatures who expect to lengthen out our life for hundreds of years, should the calculation prove the professor a son of a prophet? Scientists and students of Astronomy and Bibliology in general think they have struck a "boom" in the professor and his most marvelous discovery, deluding themselves with hypotheses of the grossest materialism bordering to superstition that would put the hocus-pocus of by-gone witchcraft to shame. When will these bookworms of antiquated learning begin to realize that the sun is no more a fire-ball than a cocoanut?

The Spinal Column the Seat of the Soul.

A PROFESSOR of the Michigan University has just made the scientific discovery that the spinal column is the seat of the soul, and the proof is offered through experiments made with a frog whose brains had been removed, yet whose body would move for days, and such movements became noticeable whenever acetic acid was applied to its legs.

Strange, that this fact to a degree at least is not more generally known in this enlightened age of ours, when for thousands of years the Sun-Worship philosophy in terms most convincing and proofs unquestionable, has held that the spinal cord within the column of vertebræic structure was the seat of the soul, and that as long as the cord would continue its action to the sympathetic nerves, the latter would raise the vibrations to the brain functions thereby conveying the knowable to the senses in accordance to responsive modulations of the mind centered in the intellectual group of the brain, which acts as a mirror to the soul while if brainless would turn its vibrations to the muscles by means of imposing actions.

To thousands of pupils this fact has been explained for the past years in the larger cities of the world, and is being taught in Chicago daily.—Arise, my son, arise!

THE GOOD WORK IN CHICAGO.

Hundreds Fasting Weekly. The Demand for the Mazdaznan Work Overwhelming. Interest Taken Among all Classes. Hundreds Miraculously Cured.

TWO years ago our work in Chicago opened up with eight members and closed with the same number. Parlor talks were given to small audiences in various parts of the city. After our return from the West classes were organized in parlors opening with 250 members, January, 1901, just one year ago, and closed in the spring of the same year with fourteen classes throughout the various parts of the city, with a membership of 650 faithful pupils.

Returning from our trip to the North, where the good work has been continued during the summer months, hundreds of people were eagerly awaiting the opening up of the classes. Owing to the great demand for Breath and Health Culture a hall had to be secured at the Chicago Athenæum Building to hold day and evening classes, free to the public.

The classes opened up October, 1901, with 900 new members, to which 700 more have been added since last month, January, 1902. Classes are being held daily, except on Saturday, and meet mornings, afternoons and nights. As but one lesson is being given each week for the term of twelve weeks it is possible to accommodate all the members in classes varying in numbers, and of which the night classes are the most crowded.

Of course some of the pupils drop out after a few lessons, and as soon as they find that the Mazdaznan system teaches self-help, self-reliance and self-healing, taking for its principle that "faith without work is dead." But there are beings that do not care to work, but fancy a great deal of "faith."

Some are willing to do a little work for themselves, but as soon as they get to the seventh lesson on diet, touching their tenderest spot of the animal organism—the stomach—of which it is said that it is the surest

way to a man's heart, a very great number fall by the roadside, holding onto the "fleshpots of Egypt." Yet a goodly number remains to test the work to the end, acquiring knowledge and power to demonstrate their acquired faith and glory in the wisdom of individual freedom.

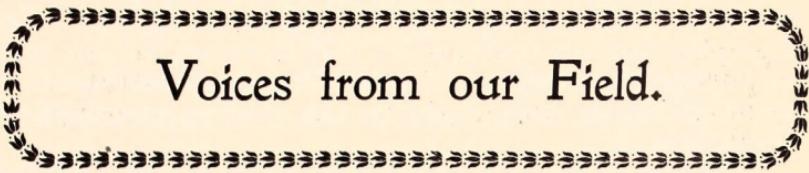
As the classes are of a public nature, the membership to the classes is non-obligatory, and when through with one course can re-enter the same or make application to higher studies, and if satisfied with just one course has the privilege to follow the dictations of his or her own conscience by remaining absent.

There being no admission fee to the classes, some of the pupils contribute voluntarily of their substance towards the payment of the hall rent, printing material, etc., so that the work supports itself. In fact 149 class-members have put their heads together with the result of ninety-five dollars towards payment of an electric motor for the Sun-Worshiper printing plant, of which Brother Dittmann is the manager.

At present there is a subscription list in circulation to raise a fund for the payment of a building that might answer for general purposes, to secure the headquarters for Chicago and lay plans for the erection of a Mazdaznan Temple, whose doors remain open day and night with continuous services, held by members in accordance to their calling. To follow the ritual in a measure, a building, free from all obligations, is to be secured shortly.

About one thousand of our pupils in Chicago are observing Friday as the absolute Fast-day, abstaining from food during the time of sunset Thursday until sunrise Saturday, taking their one grain of Cayenne pepper Friday morning with a drink of cold water, while others select any other day out of every seven, and the results are so gratifying that hundreds of people, who merely hear of the work, take up fasting.

Cases, that seemed to be beyond all human understanding, are being miraculously cured by breathing and fasting, some of them fasting from fourteen to twenty-eight days, while most of them gain great results from three to nine days.



Voices from our Field.

FINDS A CURE IN STARVATION.

From "Chicago American," Jan. 9th, 1902.

Hunger has no terrors for Seth C. Rhodes, president of the Rhodes Watch Tool Company at 28 and 30 West Washington street. At noon to-day he ended a self-imposed ordeal of seven days without food. Before making an attack upon a nearby restaurant he gave an exhibition of club swinging to show that his bodily vigor had not been lost, and slowly twisted on his heels to demonstrate that he had not wasted to a skeleton.

"I have lost four pounds from the 146 I weighed the day after New Year's," said Mr. Rhodes when he had stepped upon the scales.

Going without food for a week is no unusual experience with Mr. Rhodes, for he denies his palate and stomach food an equal period of time every three months. More than that, each week he abstains from food for thirty-six hours, from Thursday night to Saturday morning. He is a prosperous business man, has a happy home and is distinctly not a "crank," unless, as he himself smilingly admits, his food theories make him deserving of the title.

"My idea in going without food for a week at tri-monthly intervals," explained Mr. Rhodes today, "is the result of investigations and reading to discover a remedy for stomach troubles. The theory of DR. HANISH that the stomach should be LAID UP FOR REST AND REPAIR occasionally, struck me as sensible. I have tried it with pleasing results. My stomach has been restored to a reliable state, and I am in vigorous health."

"Going without food is not the trying ordeal pictured by writers. I suffer no terrible cravings. I usually lose four pounds in the week, but regain it the week afterward, all by a vegetarian diet, for I eat no meats."

NOTICE: The above has appeared in all the leading papers all over the world.

Mrs. Rhodes, wife of Seth C. Rhodes finished a fast of fourteen days and abstains from foods regularly every Tuesday and Friday of each week. She does her own housework, cooking and baking, preparing her dishes in accordance with formulas of the MAZDAZNAN HOME COOK BOOK, takes her daily exercises as laid down by the MAZDAZNAN SCIENCE OF BREATHING, attends all of the courses of the MAZDAZNAN CULTURE, finds time to visit the sick and helps those in distress, while her health and strength progresses daily. Her home is a picture of neatness, tidiness and the surroundings suggest the best of harmony.

BROKER SHUNS FOOD AND IS GROWING LEAN.

From "Chicago Tribune," August, 4th, 1901.

A. H. Bliss, member of the Board of Trade, by conquering his appetite has reduced his weight from 264 pounds to 200. So pleased with his success was he last night that he treated himself to twelve kernels of fresh popcorn. The history of the weight-reducing process covers a period of three months and is about as follows:

On a moment's notice decided to abstain from all food for three days and did so. Concluded to take a breathing exercise three times a day instead of meals. Allowed himself one meal a day for five days after a three days' total fast. Meal consists of a small handful of popcorn and a drink of water. Stopped smoking and drinking coffee. Also stopped looking into grocery stores and butcher shops. Decided to attend baseball games and interest himself in all things not suggestive of food. Weighed himself and found himself sixty-four pounds lighter; concluded this system a good one and recommended it to all his Board of Trade friends.

"Yes, I am fasting" said Mr. Bliss yesterday. I was too heavy and determined to reduce my weight. It is a simple proposition. I began it on a moment's notice. Some people prepare for fasting by thinking how hungry they will be. They are all wrong. Just conclude you will not eat and when your friends start for the dinner table go the other way. If you are busy get busier. If you concentrate your mind on your occupation you will soon forget you are hungry. Of course the odors of food are strong in Chicago, but if you smell them shut your windows and get busy again.

"After three days' total fast I allowed myself one meal a day. It consisted of a handful of popcorn. Yes, I drank water. At the end of eight days the body had had a good rest from food. For the next few days I ate cereals, fruits, nuts, and vegetables. I abstained from all kinds of meats.

"After a week or so on that diet I repeated the same three days' fast and the five days on a popcorn diet. I threw off three or four pounds a day. I never felt better in my life. I am 61 years old, but feel about 30. I shall reduce my weight to about 160 pounds."

Mr. Bliss served through the civil war and has been a member of the Board of Trade since 1865.

Dear Doctor:—I hereby make application for membership in the Advanced Class and all other classes and enter application for the Intermediate Class again.

Would state that my health is perfect, that my obesity trouble has been reduced from two-hundred and sixty-four pounds down to two-hundred and two pounds, also that trouble with my gums has subsided and the dentist says the benefit is owing to the life I am leading. I will state as to Diet and Breath exercise I have adhered strictly to instructions.

Yours, etc.

Chicago, Oct. 21st., 1901.

A. H. Bliss.

A VOICE FROM LOS ANGELES, CALIFORNIA.

Dear Doctor and Brother:—

The "SUN-WORSHIPER." for Jan. is rec'd. I have read it, I bless God for having had the privilege of doing so. I shall begin the New Year by fasting.

Four years ago I broke away from the usual way of living and started on living on fruits and nuts. I kept it up for over two years and then through the influence of the teaching of others in the Higher Thought, I became less strict and ate some cooked food. During the time I lived on fruit principally I hardly knew I had a body as far as ache or pain was concerned. Now I am very much aware of the in-harmony produced by not living according to the laws of life.

This year 1902 means everything to the ones who have ears to hear; God helping me, I will live according to the true way.

I enjoy life now as never before, but not as I ought I feel sure. Death shall have no hold on me. I and my Father are one. He is Life, and I am Life and I shall live. Life is Eternal, I am Eternal, I am the expression of this Eternal Life. I shall recognize only God as my life, health, strength, and wisdom, and that cannot fail me.

I shall be glad to receive the INNER COURSE of lessons as issued. I shall take both courses of lessons sure. You are free, you teach the whole truth I feel sure. God bless you. May the number of those who may be drawn to you to seek to know the Truth, be as the sands of the sea in number.

A Happy New Year to you, joy and peace unspeakable be with you.

Los Angeles, Jan. 1, 1902.

Yours Sincerely R. H. F.—

CURED BY BREATHING AND EXERCISE.

Our Very Dear Dr. Hanish:—Although a past member of the Intermediate Class I would be very glad to review with you. Also, make application as a pupil for your acceptance in the Advanced Class now forming. Regarding my experience and realization since becoming your pupil would say that the results are most satisfactory to myself. Have practiced the Breathing more or less since the closing of the classes—perhaps more the pan breath for the intuition, and the bending backward and forward of the spine exercise; these resulting in a clearness of thought, and a suppleness of the spine.

Had three fasts, the last one a-nine-day fast, with such a gratifying result, that I feel to shout it from the house tops. Am rid of gas in the stomach, salt-rheum, and the bowels are in a better condition than for years. Best of all, dear DR. HANISH, there is a faint glimmer of the dawn of common sense, and I feel that this will be mine always. Do let me, please, make myself happy, in the telling you, that you are the very greatest help to me, more than any person ever in my life. I cannot conceive of any higher teachings than those you promulgate, and promise earnest work towards the becoming of all that you would like us to make of ourselves.

Very kindly, and with much love and appreciation.

October, 21st., 1901.

Helen Musser.

THE PRODIGAL SON'S RETURN HOME.

For over twenty years I have been the prodigal son. I have been squandering my time, strength, energy and money, but at last I have returned home to myself, the "Heaven within," in that state of consciousness and realization I am a sufficiency unto myself. We must go into the "Silence", lock the "doors of our closet," and there seek the satisfaction that our soul alone can give us, the "small inner voice."

And I must frankly confess that of all the teachers that I have come in contact with, DR. HANISH gives me greater satisfaction than any of the others. Yet I am free to confess that I gathered many beautiful flowers from each and every garden of thought. I always made it a rule to pay no attention to the weeds and to leave for others such flowers as I did not use for my immediate bouquet, while culling beautiful flowers from all the different gardens of brilliant thought.

JNO. F. MORGAN

**CAME TO CHICAGO FROM SOUTH DAKOTA
TO TAKE THE LESSONS.**

Dear Dr. Hanish:—My home (Deadwood So. Dakota) being many miles from this city, I was not able to attend all of the lectures of the first course but never missed a meeting during my frequent visits to my little son. The lessons missed were in a measure given me by my sister-in-law and I have faithfully tried to do the work. Have not eaten meat since last April and have lost all desire for it. Neither do I eat breakfast or drink tea or coffee.

Have taken two fasts and the benefits received from them and from the breathing and exercises were such as to prompt me to plan a stay this fall long enough for a full course.

Have entered upon another fast and will adopt your suggestion of last Monday and make it a long one.

I can positively assert improvement in my condition and desire the privilege of attending the INNER COURSE.

Chicago, Ill., Oct. 24, 1901. Yours Very Sincerely, Mrs. S. M. H.—

FROM A WELL KNOWN DENTIST.

Dr. O. Z. Hanish, Dear Doctor—I send you these few lines making application to the INNER COURSE. In doing so I desire to thank you for the benefits received thus far in taking the Preliminary Course.

I have always been a student, my energies have never failed me in search for knowledge and I must say up to the time I commenced taking your instructions and hearing your lectures I have, comparatively speaking been like a man struggling in the darkness to catch a glimpse of the bright sunlight which seemed to be so far from me; that I only now and then caught a single ray of it in the far distance.

Thanking you again for the benefits derived from your instructions and lectures, I remain, Sincerely Yours, Dr. J. E. L.—

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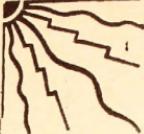
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All Letters of a business nature must be addressed to Adolf Dittmann, Mgr., 1613 Prairie Ave., Chicago, Ill.,

The Sun-Worshiper

SUN is merely the focusing point of vibrations from Center to Circumference the Emanation of which determines the Crystallization of Variation. WORSHIPER is One who admires everything worthy of praise, not to bow down, or humiliate, but worship, (from worth-ship, worthi-ness, honor, respect, reverence.)

Vol. I.

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No. 3.

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Although their humble home by the hillside offered meager comforts for Miriam, who had been raised in better circumstances, Joseph as well as Miriam preferred to remain unmolested, and so took up their abode with the innkeeper, who devotedly cared for Joseph's little property. The house and cattle sheds being all one building, the rooms merely partitioned off, it was rather a new departure in Miriam's life, but even this apparent stage of humiliation was preferable to her than the thought of becoming an object of constant gossip. The place had been fitted up by Joseph with the help of the innkeeper and made as cosy as the conditions would allow. The season was pleasant and only towards evening the sheep and cattle would rest about the place, while the herdsmen would remain in the distance out of respect for Miriam and Joseph their employer.

When the time for deliverance came, Joseph cared for Miriam with the attention of a devoted husband, and left nothing undone to make things as agreeable as if habited under a princely dome.



It was eventide of the twenty-third day of the month of May and the year seven hundred and forty-nine after the building of the city of Rome that Miriam wrapped her child in linen and was considered a woman with all the privileges and attention due to a mother. Following the custom of the times those of the immediate household were given the opportunity first to behold the Child of Promise, and Ga'bre-Eli did not miss his opportunity to deliver the message personally to the campers outside to invite them to the house to pay their tribute and to hail and greet the new-born about whom they had been informed sufficiently to draw their own conclusions. Upon beholding the strangers within the gates, arrayed in foreign and gorgeous costumes it added greatly to the surprise of the simple-minded shepherds and peasants.

Father Eli, who desired that the news of the birth of the child be not carried beyond the borders of Galilee cautioned the Wise not to return the same way

but pursue their path northward and through Capadocia, where Orders of the Communion were in expectation of glorious tidings and to deliver to them the message of the event to which they had become eye-witnesses, so that there might be perfect union in the offering of prayer and thanksgiving.



Since the birth of Jeouah to Zacharias there had been a great deal of commotion among the priests and the people under their control were constantly stirred towards actions detrimental to the honor and the position of Zacharias. Now that the unexpected appearance of Elizabeth's child upset their calculations they vowed in secret to undermine all the actions of Zacharias and hasten his downfall and ruin. The strange reception and the special attention paid to the child on the day of circumcision were not quite forgotten and the priests took advantage of the occasion to use it as material against Zacharias and convert it into political capital to serve the purpose of their intrigues.

Jeouah was only a few months old when the trouble showed itself, the outcome of which promised to be disastrous. The trouble was carried to such an extent that the Sanhedrin demanded an explanation from Zacharias, who gave it in such simple terms that the council could not arrive at any decision without offending either one or the other faction, and the priests had to confine themselves to the people and use them as tools to further their ends.

Debased characters were hired to disturb the service whenever Zacharias would enter the Temple to officiate and to revolt whenever Zacharias would reprove the people of their mean actions, such as dissatisfaction and disapproval when exhorted by Zacharias and those who were considered his friends.

Even Elizabeth was made to feel the contempt shown towards her and whenever an opportunity offered itself occurrences showed unmistakable traces of intended harm even towards the boy. Is it a wonder then to see Zacharias arise in the majesty of his being and raise his voice against the abomination of the

people and the priests as well as those in authority, whose actions the masses would imitate, considering their leaders examples for them to pattern after? Not only did he condemn their behavior, he showed them their falsities, their intrigues, their corruptions in their family relations and business transactions, their utter degradation in social and political circles, and concluding from prophesies quoted upon such occasions, that history would repeat itself again and again, he pronounced a curse upon their heads instead of the expected ritualistic blessing.



The bitterness against Zacharias grew daily among the priests and the people were not slow in following their example and more so since they had been humiliated in their pride and shown their downfall and the bondage of their forefathers which was a terrible thought haunting their memories. It filled their hearts with anger and malice against anyone daring to show up the dark places characterizing their nature.

The birth of Jeouah (John) became an object of much controversy and the circumstance of being born of aged parents led many to believe it not only a miracle, but as an event shrouded in profoundest mystery, to unravel which the priests and their hirings were seriously engaged.

The professional call of the Wise from the far east, the land of Early Rise (Bacta-Rah), the prophesies of Simeon at the Temple and the excitement inaugurated by Hannah among the Temple servants and the regular worshipers, the fearlessness of Zacharias in the use of his authority, the many rumors that were afloat in regard to this wonderful child, all aroused suspicion and fear on the part of the priesthood. The uneasiness became so intense that the government officials and Herod began to become interested, so much so that every means, legitimate or not, were employed to gain knowledge of what appeared to them to be a secret new movement to overthrow the government.

But with all the ingenuity of well-trained spies and the aid of ecclesiastical shrewdness in policy they failed to fathom the new movement that seemed to be

operated by apparently unseen hands and furthered by some superhuman power, the diplomacy of which was entirely foreign to the experience and knowledge of the political as well as the priest-craft.

Much to the dislike of Ga'bre-Eliye, but for the sake of protecting the interest of the plan of the New Order and the parties concerned therein, it became necessary for him to offer his services to the government, gaining its explicit confidence. He did all in his power to control matters to such an extent as to get Church and State officials to follow his bidding.



To succeed in his new vocation, Eliye found it advisable for Miriam to remain in Bethlehem of Galilee under the protection of Joseph, the artist, and to keep all their knowledge well-guarded and buried in their hearts. Joseph proved faithful and under his guardianship and the tender care of Miriam the child was given all the opportunity and the advantages of his day to wax in strength and vigor of physical and mental power. Surrounded by people of more liberal thought and under a comparatively small degree of priestly influence Joseph and the child Jeshuah (Jesus) remained unmolested, as all the political affairs of the country remained concentrated in Judea.

To give no occasion for suspicion Joseph followed his occupation to a limited degree only, devoting the greater part of his time to private life in the village home, attending to his business in Jerusalem only when it seemed safe and wise for him to do so.

Miriam, once accustomed to the quiet village life, no longer cared for the bustle and noise of the great country of Judea, and after learning of the many troubles Elizabeth had now to encounter, she was thankful to share her life in company with the lower class, in a humble home of rural thriftiness. She had all reason to be happy for Joseph paid her more than the usual attention of a husband, while her child developed a disposition that would oftentimes cause her to marvel, and she justly bore her head in pride in con-

sideration of the honors that had been bestowed upon her on the part of her many friends, who learned to love and appreciate her company, and who would come for miles around to seek her advice on many subjects she had become sufficiently conversant with because of her education in the Temple.

She guarded her boy with the greatest jealousy of a mother and were it not for the anxiety she entertained for Elizabeth's safety she would have considered herself the happiest of all women. She felt the safety of her own child endangered and only the assurance of Father Eliye could pacify her in her dark hours of contemplation. He tried to turn her mind towards the brighter and more cheerful side of life, encouraging her with greater energy to bear and if needs be even encounter difficulties and hardships. But above all this she felt the protecting arm above her which she knew would protect her even as He has not forsaken Israel or those who put their trust in Him.

Although this Bethlehem was by no means to be compared with the City of David she felt after all more secure than her Aunt Elizabeth in the lowlands of Judea. How she longed to see Elizabeth again? How her mind would recall the many happy hours while with her.



Herod, the Great, whose rule over Judea depended upon the grace and favor of Rome, and who was hated by Jew and Gentile alike, had all reason to think his position endangered. Himself engaged in intrigues of the basest kind, he knew only too well the chicanery that was apt to be played upon him, and he was ever ready to suppress anything not shrinking from shedding the blood of those who would be considered a menace to his throne.

To the priests who were ever ready to assist in devising means of cruelty to assist his ends he was ever ready to return the favor by covering up their tracks of infamy and crime. Upon Herod's aid for the destruction of Zacharias the priests depended and only by diplomatic manipulations was it possible for Ga'bre-Eliye to deter him from staining his hands with

innocent blood. But the priests were not slow in fanning the flame of jealousy and anger, entreating Herod to allow them soldiers to aid them in their murderous ends, should such steps seem advisable to them.

Herod began to be rather uneasy from day to day and suspected a connection of Zacharias and his mysterious child with the secret movement which he had left to Ga'bre-Eliye, and whose reassurances would always put him at ease, and prevent his temper from resorting to rash acts. He had all confidence in his new adviser, who had proven himself to him of inestimable value upon occasions that insured to him many gifts from the splendor of Rome. He thus promised not to harm Zacharias whom Ga'bre-Eliye claimed to use as an instrument whereby to unravel the greatly feared secret movement.

Herod would make concessions to the priests on the spur of impulse he would generally regret when too late to be recalled. The priests were anxious for their revenge upon Zacharias whose very presence seemed to spoil their plans and when all the traps they had laid for him and his hardly two-year-old boy had failed, they began to resort to foul play.

To insure his child's safety Zacharias would have it brought to the Temple while engaged in service. He was certain that in the Temple of the Most High no evil could befall him, although many unpleasant occurrences after the services led to conclusions that the priests were at work to injure the child even there.

After his usual exhortation and at the moment Zacharias turned his face towards the altar whose steps he was about to ascend, a handful of hired soldiers emerged from behind the pillars, seizing him, while the congregation in their frenzy clambered for the open space, pursued by soldiers who were seeking to get possession of the boy and in their fury tore the little one from the arms of the resisting parents, who had come to offer sacrifice for their child in accordance to the ceremonial law.

Zacharias lay dead in a pool of blood before the altar.

(To be Continued in the Next Number.)

Mazdaznan Philosophy.

GOD is a Principle and as such can merely be recognized by the sense condition as the origin of evolution.

* * *

GOD is more fully comprehended in the manifestation of the Triune Principle—spirit, soul, mind.

* * *

SUN-WORSHIP philosophy sees not God as a personality, but knows God in person, ever creative and executive.

* * *

AS the acquisition of knowledge is followed by the exercise and enjoyment of wisdom, so is intelligence gained by experience deduced from observation and reasoning.

* * *

SINCE God is the Principle from which existence evolves we may only know of God, while God knows us, and by this knowledge of spiritual involution know the self through material attainment.

* * *

NEITHER beliefs nor well-defined opinions can advance the character of the individual, but actions prompted by common sense and reason will redeem one from all adversities.

* * *

THE wonders of the Infinite are a mentally immeasurable fact but of incomprehensive limit, and to understand its actuating spirit in matter there must be law, order, action, and intelligence in the universe, thereby recognizing the magnitude of Being in manifestation.

N reasoning and conversation, in business and habits of life, be plain and unassuming, and the result will prove to be a crowning success.

* * *

DIRECTING our attention to the present need we shall be assured of future gain as well, and be spared the worry of the coming morrow.

* * *

UR feelings and inclinations towards others must be of such an exemplary conduct that their influence shall prove a source of satisfaction and profit to friend and foe alike.

* * *

LACK of confidence and self-reliance will make us slaves to conditions and environments of time, subjecting our nature to unbalanced actions, and making us fail to discriminate between justice and injustice.

* * *

EVERY opportunity presenting well-being is to be taken advantage of thereby proving our obedience towards duty which calls out our characteristics worthy of our name and station in life.

* * *

THE duality of existence is a design of nature to comprehend the object of life and creation, unfolding to the mind the power of control and its grand possibilities throughout manifestation.

* * *

WHAT the mother is to the material child so is the instructor to the mentality of childhood, and although the latter, reaching manhood or womanhood, is still the child of mother and the pupil of its tutor, and even if superior to both, it still owes its guidance to better realms to the foundations laid by the mother and tutor and the respect for both is a lifelong duty.

of the nervous system. Our muscular activity should respond to the will prompted by desire and when harmonious with mind the result will always be beneficial to the collective sense. Presence of mind and its concentration towards a desired end is a requisite insuring success. To concentrate our mind properly there must be normal organic action, each function regulating its respective office intelligently, and to insure such a condition it will necessitate perfect circulation of the blood, which can be insured in no other way than by full and rhythmic breathing. If you lack concentration of the mind then you will fail in demonstrating your abilities which are the incentives of your longings, your desires. Your bodily conditions need to be adjusted, and to accomplish this we are to empty our lungs thoroughly from time to time and inhale a few well-drawn breaths. Then the indwelling of spirit by virtue of the generative action becomes expressed through the sense conditions, which are vibrated by the electric wave.

In all our work we should make it a point never to tense a muscle unless directed by will and for desired purposes. Thus in your breathing exercises keep your shoulders down, bent a trifle back, while the chin is gracefully drawn in, the mouth closed, teeth separated and the tongue resting at the lower part of the mouth. In fact our tongue should find its resting-place there at all times, whether breathing or not, and we shall be spared many troubles. Do not force breathing as by so doing you necessarily tense muscles which proves detrimental to the generation of electric fluids and retards the blood from circulating to the lower parts freely,

After you have established this material breath, doing it in this manner from time to time, you may begin to make it your religious duty to breathe full breaths for the space of three minutes three times a day. Whether standing or in a sitting position, remember that the spinal column is to be erect and not to lean against the back of the chair nor any other object, as the tendency of leaning weakens the action of the spinal cord, resulting in the drifting of mind, detrimental to the accomplishment of one's wishes.

Food Values.

ONE of the most important questions that seems to force itself to the front is that of the value of foods and their effect upon the human body. It is a known fact that every animal finds its own food peculiar to its kind and follows in this respect its own instinct. But the human being, a product of conditions and environments of the culmination of ages, has not yet learned to use the faculty of self-preservation, and is forced by those who were instrumental in his manifestation, to adopt and yield to the method of previous suggestions. Thus mother, prompted by misplaced kindness and misapplied sympathy forces the child to eat the things it most emphatically refuses, upon the ground that the child must be made to accustom itself to these various dishes, otherwise it would starve. The opportunity for a diseased appetite is thus strongly suggested and cultivated. When the child grows up its palate is pampered, its idea regarding the necessity of eating so narrowed that it no longer considers the value of nourishment obtainable from certain foods, but only the gratification of an abnormal and habitual craving constitutes the sole incentive. Not until man shall learn to consider quality and the real need of soil substance towards the perpetuation of individual cell-formation, shall it dawn upon one's mind that it is not the quantity of food but the proper selection and the direction of Thought in mastication, digestion, and assimilation that are the most important factors in the production of substance conducive to the materialization of the individual cell.

We then shall learn to understand that "man does not live by food alone," that the various dishes we consume do not furnish us vitality, strength, and endurance. The Breath alone furnishes us with the Principle of Life, which with the collective intelligence of our organic mechanism generates and creates the substance of life manifestation. With rhythmic breathing and concentrated mind action we generate electric motion and raise the nerve fluid of concentrated soil substance toward force-expression or will-power corresponding to

the desire of the heart action. The nerve fluids thus converted act upon and in accord with the vibratory conditions of the brain cells insuring the perpetuation of intelligence within the domain of collective energies, which draw upon the soil substances for the manifestation of forces.

A ray of sunlight is of greater value to existence than all artificial light, so that vegetation matured above the ground is of greatest value to the perpetuation of cell formation. The grains, nuts, and fruits furnish the necessary substance in proper form and the real food for human beings. Vegetables are to be used sparingly and merely as eliminators and where the water is not quite wholesome.

Fasting.

THOTHING becomes more efficacious in the promotion of health and well-being than fasting. That it requires concentration of mind, commonly known as prayer, is self-understood. Every person past twenty-four years of age should fast regularly for thirty-six hours out of every seven days, while those past seventeen will find it beneficial to fast for twenty-four hours, and children past eight would be better if denied their breakfast one day out of seven.

When sickness comes we have no desire for food. This is nature's call for fasting. Of course, when nature demands rest for our organic being it is not as pleasant, as a pressure is brought to bear upon the mental conditions as well, which could be avoided, were we willing to be just to ourselves and nature.

One day's fast out of every seven regularly observed will soon convince us of its efficacy and we shall learn to ward off the enemy before our door, whom we have attracted to us by our spicy dishes and who lingers about awaiting his opportunity to down us.

Two meals a day is all a person requires in the first place, and it should be remembered that a late breakfast and an early dinner are most conducive to well-being, while fleshy people should never eat a breakfast but take breathing instead.

Whatever the malady, it will be best to abstain from foods until the desired end is reached, while the use of frequent breathing will tone up the organs to normal action. Right after a fast fruit juices or butter-milk will prove very beneficial, washing and rinsing your mouth and teeth quite frequently during fasting, using two to three prisms of permanganate of potash for a disinfectant.

If troubled with a suggestion of a cold, sneezing, sore throat, neuralgic pains, catarrh, fevers, headache and many other afflictions stop eating for a day or two or more. Do not draw upon your vital forces, which expenditure will be revenged sooner or later. Keep on breathing with ease and with a mind cheerful, of which we are insured by keeping our spinal column erect and shoulder blades drooping down.

From One Who Knows.

IN this brief paper it shall be my purpose to relate a few of the many experiences while going through the various exercises of the Breath and Health Culture classes of the Rev. Dr. Hanish.

On March 13th., 1901, I joined the Preliminary Course, the four basic principles of which namely: breathing, fasting, dieting, and exercising are worth more to me than the combined wealth of the nation.

At the very first meeting the doctor landed squarely upon my conviction and deeply impressed me as one who *knew* what he was talking about, consequently, I went to work at once and immediately felt that exhilaration which all experience who take the exercises faithfully.

About the first change in the senses noticed was the sense of taste as the cigars of which I was an inveterate smoker began to taste of copperas and other acids. This taste became stronger and stronger until the cigar as a nerve quietus was abandoned.

Shortly after this a meal of meat of which I had eaten heavily made me deathly sick and meat became a thing of the past as far as I was concerned. It took a little longer to learn that pies, cream-puffs and all cakes and pastry in which lard was used were as bad or even worse than meat.

I took up the fast at the time suggested; went three days without food and five days on popcorn. During this fast I lost nineteen pounds and in the two weeks following regained thirteen pounds. I went through three fasts, each separated by two weeks. The first fast was rather exacting but the other two not severe. During the first fast my sense of smell became quite keen. It seemed as though everybody in Chicago was cooking all the time and all the various odors from Evanston to Robey were wafted upon the waves of atmosphere that came my way.

To bring one home to roost and to eliminate that tendency to correct the evils of our neighbors, which we all possess so abundantly, there is no remedy so potent as fasting. The breathing makes fasting the more easily endured but fasting is the great adjuster which corrects the errors in the human organism. Then the exercising in conjunction with the knowledge of the use of breath is to the uninitiated little short of the miraculous.

Again comes the information so vastly important in relation to the diet, yet so vaguely understood. When I look back over the dreary waste and behold the bones that lay scattered about I am amazed that I still live.

When one understands the doctor's teaching that the body is made up of what we eat, drink, and breathe, how foolish does the ordinary manner of living become. We have such a wonderful supply of faith that we expect to build the highest-sounding bell out of lead or slag. We eat food that even the dog, corrupted by countless thousands of years of association with man, would smell and wonder, "what kind of an animal could possibly eat that?"

In addition to the Preliminary Course I have gone through the Intermediate Course in which the informa-

tion imparted is so exceedingly important that to be in possession of it is beyond any material or financial measure. I am also a member of the Advanced class in which still higher instructions are given; teachings that are valuable and useful in our association with others, aiding us to find the way leading to our destination with certainty and dispatch.

To summarize a brief year's work, I have eliminated liver, kidney, stomach, and heart trouble from my system and taken the horse-shoe curve out of my spinal column.

I have learned that breath is the first principle of physical existence. That the proper food is that which will furnish the elements necessary to build tissue. That fasting and breathing are the only proper methods by which disease may be eliminated. That exercising with breath is the only way to properly develop the organic functions of the body. That every act is useful or useless—and the greatest of all that everyone contains the power to overcome all obstacles.

A word about the great and noble being who has been raising us from the dead. To me, Dr. Hanish is the grandest person in existence. This sentiment, however, is not in accordance with his teaching. He is to me the guiding star and I only speak as I feel. I was lost in the wilderness and he showed me the way out, I was in darkness and he showed me the light.

The people who have heard him understandingly are truly blessed to have enjoyed the opportunity of the passing year. We are reminded by Jesus that "A sower went out to sow his seed and as he sowed some fell by the wayside and was trodden down and the fowls of the air devoured it, and some fell upon a rock and as soon as it was sprung up it withered away because it lacked moisture and some fell among thorns and the thorns sprang up and choked it and still other fell on good ground and sprang up and bare fruit a hundred-fold."—Luke VIII, 5—8.

Dr. Hanish has been sowing seed in Chicago for the past year and we who have heard him each one for him

or herself ought to consider how vastly important has been the occasion, how fortunate to have come in contact with him.

We live in a city of two million people. Among them is plenty of material to leaven the whole lump. We must take action looking toward securing a local headquarters in Chicago. The way to do that is to commence now. If you can subscribe 500 or 1000 dollars now is the time. If you can give 25, 50 or 100 dollars now is the best time you can give it. If you can only give one, five, or ten dollars a month do it now.

At the Handel Hall meeting drop in a dime or quarter each Sunday and once a month multiply it by five or ten. You won't starve. You know how to breathe now and a fast will do you good. If you have to walk to or from the meeting all right, that will do you good, too.

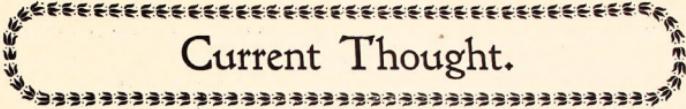
If I were to work fifty years for the knowledge I have obtained this past year I would then think that I got it dirt cheap.

The time is here. The hour has struck. Everything is ready and so are we and the heights of glory to which we may arise remains with us.

Let not the seed sown during the past year fall by the wayside, nor upon the rock nor among the thorns but let it have soil and sunshine, air and moisture, that it may take root and flourish and with its fruition usher in the glad new day when we can hear the sweet voices of men and maidens singing the harvest home.

James Hogan.





Current Thought.

A Hole Through the Center.

SOMEBODY has written a book in which claim is made as to the astounding discovery that the earth is a hollow sphere with heaven probably situated inside the earth, with a great hole communicating with the interior at the poles, through which the heavenly light shines out at times and produces the aurora borealis. This is identically the same theory as entertained by the Kalmukes of Asia who live on donkey milk and "cheese-gruel."

Concave or Convex.

FROM time immemorial it has been the question of speculative minds as to whether the earth is concave or convex and the arguments brought to bear have everything in their favor from the position taken. Some think we are strictly in it by living inside the earth, comparing us to chickens that have not yet been hatched, which may be a good idea, as we are never to count the chickens until they are hatched, for there might be some bad eggs among the lot.

Others put us right out of doors on the dry crust, exposing our bodies to heat and cold. What a cold world this is! Of course, we have to admit, that some have a hot time of it.

Some are anxious to prove that the waters run down the hill, while others are just as sincere in their belief that it runs uphill. To round heads the earth is necessarily round, to flat heads it will appear flat, while to hollow heads the earth will be a hollow sphere that will enable them to crawl out of the nest some day and enable them to behold the grandeur of creation emanating from out of the Thought of conscious being realizing that the Lord be God.

Home at Last.

THIS Presbyterian school of sectarians has at last made a concession that will make the Lord release thousands of infant souls from purgatory who have been sent there because it so pleased Brother Calvin, and now after hundreds of years his followers muster up enough courage to displease him, by allowing sucklings and babes to enter heaven—what a howling success.

Another Hard Blow.

PROTESTANTISM has been shocked once more by one of its leading professors declaring the miracles of Holy Writ mere fables. The pulpit and the sectarian press denounce the professor as having made use of his inborn right to follow the dictations of his own conscience and use the privilege of free speech and free press, which is guaranteed to him as an American citizen, but according to sectarianism he was then no American but a—Methodist.

Just in the Nick of Time.

THE ecclesiastical council of the Catholic church is at present considering the advisability of a decision regarding the interpretation of the Holy Scriptures and in how far it would be proper to leave the Scriptures to the opinion of the laity, determining the portions that are to be restricted to the interpretation of the priesthood. No doubt, but that the protestant sects will follow the example, for they have so far imitated everything that has helped them to gain their ends. The sects make the claim that the Bible belongs to the people, yet when people come to interpret it, they draw a very tight cord about the believer, each faction doing its share in the drawing contest, choking the poor victim that ever gets into their clutches. The so-called liberal-minded and higher thought factions belonging to the same category of boasters are ever ready to roast you if you do not share their opinions on the spot and swallow them—may God bless them all.

Just a Little Dog Story.

WELL remember the fish story of Jonah and the whale, as well as the feeding of five thousand people on two fishes and seven loaves of bread, the remains of which filled twelve contribution baskets, so far as the breadcrumbs are concerned, for of the fish nothing was seen after the distribution, otherwise the whole affair would have turned out an ordinary fish story. And some of us no doubt recollect the story of the ring of Polycarp, which the latter threw into the depths of the ocean, but which was found again upon the following day in the bosom of a fish served before Polycarp that, as the story goes, sealed the latter's fate.

Our story today refers to a little dog, that puts many school children to shame and gives some of our school teachers pointers in pedagogy owing to the rapid calculation of the doggy. This dog can give the result of an example in multiplication, addition, and subtraction as quickly as any thoroughbred mathematician. He has stood the severest tests and the only reasonable solution that can be given to this phenomenon is that the dog has acquired the faculty of mind-reading. Of course, it is possible to use trickery in an exhibition of this nature, but when the dog can be put through the test in the dark, with his master absent from the room, there is no reason to doubt the genuiness, even though the accomplishments be that of training.

Our animal friends are able to use functions which we have underestimated and the development of which requires our special attention if we care to enjoy the same. There are many noble traits we may learn from our animal friends, who are reflecting them to us as our own, if we could but recognize them as such.

We picked up a wounded cat one day and after restoring her health she brought in the invalid cats of the neighborhood so that in a few days we had nine cats to care for, making no demand on us for support but become selfsupporting, when they were told that we were willing to share our home with them, but they would have to provide for themselves.

Sister Barteau's cat gave birth to four kittens. Brother Barteau learned the news on coming home in the evening and while in the parlor the cat as usual came in to receive her caresses which Brother Barteau bestows upon her occasionally. When the desire was expressed to see the kittens, the cat went down a story below and brought a kitten into the parlor, laying it before Mr. Barteau's feet with the intention to get the other kittens.

If our teachers and the children could only be brought to the realization of their true relation, how teaching and being taught could be made an individual pleasure, the results would prove of greater satisfaction than even the most sanguine could anticipate.

No End to Marvels.

ANOTHER discovery has been made recently that will pour more light upon many questions of the day. In the first place our noteworthy scientist has made the discovery that one mile down the earth it is much warmer than immediately below or above the earth's crust. He must have been down a coal mine to learn this astounding news, which has been recorded in the schoolbooks of bygone days. But the most astounding discovery is that the earth is gradually dissipating its heat into space. The heat moving from the center of the globe to the surface and lost there each year would be enough to melt a film of ice covering the entire earth one-tenth of an inch thick. If the earth is losing heat then an influence in slowing the earth's rotation on its axis may be feared and in fact it is being stated that today is longer than yesterday, and yesterday longer than the day before. This being the case there is apt to be trouble from laboring circles demanding shorter hours or extra pay for this fractional difference, otherwise we are being most ingeniously cheated, and it would not be just on the part of Mother Nature to play pranks with us unless adjusting it in some way. But we are assured that the difference is so small that all of it only amounts to a fragment of a second in an aggregate of centuries. So we will not say anything but sing, "Peace, be still!"

The loss is estimated to be about seventeen minutes in one million years, or about one hour in four million years, so that a day in those times consisted of but twenty-three hours; so that forty-eight million years ago the days consisted of only twelve hours. This accounts for the fact and solves the strangeness of the Chinese reckoning but twelve hours to the day. No wonder they look to be such a sleepy race, when they haven't come to know that we have advanced twelve hours since.

According to this theory the seasons and years were comparatively shorter, so that long-lived men like Methusalah, Noah, and others were really no older than our centurians of today.

Of course, all these calculations would be contrary to the prophesies of Holy Writ, where we are told that for the sake of the saints that days were to be shortened. Well, we shall not bother for the present, but merely console ourselves with the idea, that there is a shortage somewhere.

From Archaeological Fields.

QUITE a number of our scientists are being surprised at the many discoveries brought to light from the ruins of ancient Egypt. It has now been proven beyond the shadow of a doubt, that writing was an accomplished art even before the days of Menes, while the art of jewelry was by no means inferior to our own day. It is quite natural for us to dig up the past, and determine thereby that the history of man will repeat itself and determine its like even through countless ages. Such researches take us far beyond biblical records and result in the conclusion that after all man, in his material sense, knows but little of his ancestry. Yet there is much more right before us to throw light upon our path than we could dig up from the ruins of the past.



Breath and Diet.

TIT is well to note that whatever our bodily affliction, there is but one disease thus but one remedy. Mental depression can only exist where there is an organic derangement, the latter possible only where there is insufficient intelligence for functional action, the normal action of which depends for its supply upon the generation of electric fluid through the ganglionic vibrations of the nervous system, that can be assured only by a normal circulation of the blood, which necessitates perfect breath capacity.

RHYTHMIC breathing leads to tranquility of mind which insures control over the brain function. Our brain action when harmonious with the promptings of the soul, will express ideas, which insure us a better understanding in our relations toward manifestation and lead us into paths wholesome to our physical being. We then shall be able to listen to the still small voice from out of the realm of conscience, manifesting through the sense of intuition, revealing to our being the requisites towards sustenance of a happy existence, as the foods we partake of denote to us the condition of our organic being, thus the position of mind and soul.

HAVE you ever thought of it, that if the food we partake of makes the blood and builds the tissues of the body, besides adding vitality and strength and forms the brains, what we are at the end of the year, when subsisting on say, but one pound of hog—called pork, ham, bacon, and chops—which would mean 365 pounds of hog, while our body perhaps weighs only 150 pounds? Do you wonder any longer about the strangeness of people's notions? Stick to it as long as your satisfaction lies there and think of the little story of a German who told his friend what his landlady had said about him that he was not fit to live with the pigs, but he just stuck up for himself and told her that he was.

TF instead of all the time that is being wasted in temperance reform those agitating mothers, wives, and sisters would go home and take a few full breaths, thence set to work, putting the same amount of energy they waste in reform work, making ariated bread, they would be able to keep the wolf from the door, which entices fathers, sons, husbands, and brothers into combat to be devoured because of their inability to withstand temptations. Intemperance is a disease, which arises from an abnormal stomach, developing an appetite, which to overcome necessitates a change of diet, carefully noting that no bread containing yeast, soda, or powder ever passes their lips, and avoiding the use of corpses and other dead matter will soon adjust the undesirable conditions toward universal betterment.

THE abstinence from animal foods alone will not insure us of the enjoyments of perfect health. We are to learn that vegetation of the greatest concentrated elements would be the most appropriate for our use, of which first of all wheat ranks as the foremost in value. One cupful of wheat soaked over night, divided up to make two meals, with double the quantity of fruit and two tablespoonfuls of oil will keep the average person in good health, strength, and vitality. According to the severity of manual labor the quantity may be comparatively increased, but is never to exceed double the amount. At this rate five cents would pay for a day's ration at current prices. Taking into consideration that we are to fast one day out of seven, and that natural living insures better action of the organic functions, thus saving the wearing apparel from wearing, we can readily perceive how little it takes to keep up the requirements of the body. Proper and thorough mastication is the whole secret of living on this diet. To form great quantities of saliva in the mouth, conducive to digestion and assimilation, all we need is to go through breathing exercises before taking meals, and observe this rule when breathing—keep head erect mouth closed, teeth separate, tongue resting at lower part of mouth, chest out, shoulders drooping and spinal column erect.

Voices from our Field.

ONE OF THE MANY.

Mr. Adolf Dittmann, Manager.

My dear Sir:—You sent me a circular describing "The Preliminary Course of Breath and Health Culture." I want to know whether this course really tells one **WHAT** to do and **HOW** to do the exercises, etc., that will bring to him the life forces, energies and powers, electrism, magnetism, etc., mentioned in your table of contents? Do you tell one **JUST HOW TO BREATHE** in order to realize the desired results? Exactly, in plain terms, what to do and how to do it, in order to get perfect health and vigorous mental activity?

I ask, because I have bought a number of books that promised to reveal the secrets of occultism, to tell me how I might acquire all you mention in your table of contents. And yet they are for the most part nothing but ADVERTISEMENTS put out at my expense saying something **ABOUT** these wonderful forces and powers, and ending by telling of a BOOK or a PRIVATE COURSE yet to follow that will surely reveal to you all the MYSTERIOUS SECRETS OF LIFE. You invest again and lo! it is as mystifying and far away as ever, a mirage of the desert—a will o' the wisp, always to be chased but never to be captured... And when generous enough to part with an IDEA it is buried in pages of big words and lost in involved rhetoric. Or it is spread out so thinly over a multitude of pages that the uninitiated don't even suspicion the existence thereof. Paper is cheaper at the paper-mill.

Has this course of yours any real virtue? Or is it another charming enchantress intended to lure one astray and to rob him of what little life and money he has left, as many do?

For instance: I have ORGANIC HEART DISEASE. Can your system actually reach and cure it? NONE OTHER has. My MEMORY is poor and mind not as clear and strong as it ought to be. Can you actually help these? Do you really, in plain language tell a person how to acquire magnetism? If I were sure of all this, I'd get the work at once. But how shall I know?

An earnest seeker after health and life,
Pittsburg, Pa., Jan. 21st., 1902. J. W. H.....

In answer to the above we sent the first lesson of the Preliminary Course in answer to which we received the following:

My dear Sir:—Your kind favor is mine and after carefully studying the matter sent me, I am convinced that I have at last come upon the real thing and accordingly enclose herewith \$5 for which please send me the "Preliminary Course," and oblige, sincerely,

Jan. 29th., 1902.

J. W. H.....

A few days later the following communication becomes self-explanatory.

My dear Sir:—First four readings of the Preliminary Course received, and am more than pleased. As far as tested the exercises do all claimed for them. But feeling that I hinder my progress in my dieting, I enclose herewith 50c. for which please send me the "Mazdaean Home Cook Book" and oblige,

Feb. 4th., 1902.

J. W. H.....

The tests still continue to be satisfactory, as follows:

Dear Sir:—Home Cook Book received O. K. and have received many valuable pointers from it. I am wondering why I do not receive the remaining eight lessons. I am very anxious to have them. I am a minister and attend the School of Oratory here. Hoping to hear from you and to receive the other lessons soon, I remain,

Feb. 12th., 1902.

Sincerely, J. W. H.....

To this we wish to add that our printer who has the lessons for us to print has had some difficulty in getting them out as expected, but has promised to push the work as much as possible. The fifth lesson is now ready, and the seven remaining may be expected soon. We desire to meet the demand and satisfy our friends who are anxiously expecting the lessons, in as far as it is possible for us to do so.

ENERGY AND AMBITION DEVELOPED.

Dear Doctor:—Being a student in your course of instructions, I take pleasure in saying that I have been greatly benefited by both your lectures and exercises. My thoughts regarding religion have been along your line of thinking but were somewhat vague and not altogether satisfactory; they did not seem to carry me far enough, you have helped me out wonderfully mentally. I have followed the different exercises faithfully and have derived untold benefits from them. I have never been an invalid in my life in any way but have lacked the energy and possibly ambition that I should have had but since I have been under your instructions I feel so full of life I could undertake anything.

From most any of the exercises I accomplished the desired results. I find it very easy and beneficial to omit the noonday meal which I have done since I started with the lessons. The other two I eat more sparingly than formerly and instead of lack of nourishment I feel stronger and better every way and can attribute it to no other source than the breathing exercises.

Thanking you for the comforts and benefits derived,

Yours truly, H. A. C....., D.D.S.

BECAME IMPRESSED TO MAKE ORIENTAL BREAD.

On January 28th., of this year, I was seated in the Intermediate class, when the Master came in, seated himself and began his instructions as usual and a thought, or voice, came to me as he glanced towards the direction I was seated: "The Oriental bread is not made as you are making it." I tried to force the idea from me and at this moment the Master appeared transformed. He looked like something transparent, enveloped in a lavender cloud, with a halo around his head. Then I listened to the revelation regarding the Oriental bread, how it was made, and how it could be made as easily as ordinary bread. The idea came like a flash, and while attentively listening to the Master's usual instructions. In his lecture not a word was said on that subject. I was overwhelmed, but kept myself composed by breathing rhythmically. When I got home the same thing was repeated. I had no wheat prepared and was getting ready to retire to bed, when it came to me to go and grind some wheat in the coffee mill, which I did.

As I listened, I received all the details intuitively. When my husband came home from the club, I was at the mill grinding the whole wheat. Then I retired, and in the morning I could hardly wait to get at the bread. The voice told me how much flour, and water, and how to work it. I did so. I made the bread and took it to Doctor Hanish, who pronounced it the real Oriental bread.

I will give the recipe in the next number, and how to make the bread. I wish to add, that Mrs. Musser, a lady friend, sitting next to me, saw Dr. Hanish in a cloud, the same as I saw him.

Jan. 31st., 1902.

V. AMELIA RHODES.

Note: Sister Rhodes is a lady of refinement and of great accomplishments, a thorough business woman, and a foremost student in Mazdaznan philosophy, knowing that all appearances are the reflections of brain activity seeking recognition from our sense condition. Contact of senses enable these ideas to objectify and thus affect one's ability of comprehension in the same manner as a musician before an instrument may express his musical talent en improviso.

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Dear Sir:—I commenced taking Mazdaznan Breathing lessons from Bro. James Hogan in July last. In six weeks time completely mastered a desire for intoxicants and have at the present time a positive aversion to them. Have gained in chest measurement somewhat. Have reduced my waist measurement nearly five inches as the result of breathing and correct diet. I am desirous of taking a fast as I feel that I should. In conclusion will add that money cannot buy from me the little knowledge I have acquired even if such purchase was possible.

With blessings of all good things, I am, faithfully,

Nov. 1st., 1901.

C. A. G.—

HOME AT LAST.

Over thirty years I have famished (physically) on corpses (dead cells) "a hot bird and a cold bottle" which developed many diseased conditions, among others blood poison, until I became a walking apothecary shop and I consulted the doctors daily. Death had set in (I was muscle-bound) when a year ago I began the "Mazdaznan Breath Culture" and began to live on live cells (strictly vegetarian diet) since which time I have cured myself of blood poison and am rejuvenating myself by following the masterly instructions received in the "Intermediate class" as taught by Dr. Hanish.

I have paid twenty-five dollars for Ralston Health Club books and which contain much valuable information, with over three hundred exercises which would require three hours time every day to practice—**ALL OF WHICH AND MUCH MORE** is condensed in the Mazdaznan Health Culture as taught by Dr. Hanish in twelve lessons and can be practiced within one-tenth the time of any other system known, with wonderful results within three minutes time. The lessons are taught verbally free of charge to large classes wherever the doctor opens up, while the printed lessons which are worth more than their weight in gold, are procurable for five dollars. I explain to my friends Dr. Hanish's teachings by saying "It is Ralston Health Culture in a Nutshell." In fact I think and have all reason to believe that the Ralston people obtained the basis of their foundation from the Sun-Worship Philosophy (Mazdaznan) but they stopped at "Glame" (the Poho or Essence according to Mazdaznan teachings) obtained from food and water, while Dr. Hanish goes a step higher and teaches the value of "Ga-Llama," the concentrating Life Principle obtained from the sun and air and Dr. Hanish expounds plainly and clearly the "Mazdaznan Science of Breath," the advantages of "Fasting" and "Dieting," the curative powers of the "Internal Bath," "Nature Cure," in one word the nearer and closer we get and live to "Mother Nature" (return to nature) we will realize that we are "One with the Father."

I have spent hundreds of dollars and much valuable time in investigating Spiritualism, Theosophy, Occultism, Mysticism, Symbolism, Christian, Divine, and Mental Science, "Higher Thought," "New Thought," "Higher Law" and other cults and systems too numerous to mention.

Spiritually I have floated in the clouds from Egypt (Neliopolis Luxas) and India (Yoga philosophy) to Mars and Venus (Temple of the Magi). By the instructions of Dr. Hanish I have been directed to return Home (common sense) to my Father's house and Mother Nature (Mazdaznan Health Culture) and my conclusions are that all there is mystical, occult, and magical is an uncontrolled, drifting and super-induced confusion of the mind, caused by mental and physical stuffing and mental and physical fasting only will restore one to a healthy hunger for mental and physical food since all the wonders and real treasures are contained within the Individual Self.

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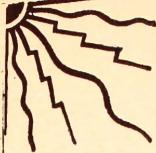
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Truly the Light
Is sweet, and
A pleasant thing
It is for the eyes to
Behold the Sun.



And the Light
Shineth in dark-
ness; and the dark-
ness comprehended
It not.

Vol. I.

Chicago, April, 1902.

No. 4.

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The Sun-Worshiper.

Vol. I.

Chicago, Ill., April, 1902.

No. 4

Jehoshua Nazir.

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(Continued.)

THREE was a great commotion in the temple at the time the soldiers emerged from their hiding place and men and women in their excitement, not knowing the real cause of all this trouble, were thrown into frenzy rushing for a place of safety. The fight between the soldiers and those who attempted to protect their little ones from harm lasted but a short time, still the result was a terrible one and fatal to many innocent children, and much blood was shed before the temple gate. Father Eliye who expected to surprise Zacharias arrived too late to save the venerable priest, but he appeared in the nick of time to save little Jeouah from a fate planned for him by the jealousy of priestcraft.

In the excitement and in the determination to carry out the bidding of the priests, the soldiers slashed right and left and ran in every direction in pursuit of

THE SUN-WORSHIPER.

the holy child of Zacharias, tearing children from out the arms of their parents or guardians as they were instructed if needs be to kill every child, to be certain that they succeed in disposing of the one their minds were fixed upon. King Herod was rather surprised at the unexpected turn of affairs and the assassination of Zacharias rather an unexpected event as it was through him that he hoped Eliye to discover the new movement that seemed to threaten the safety of his throne. As the soldiers had engaged in the bloody deed, public sentiment was largely directed against Herod and he was made responsible for the lives of the children murdered in cold blood. It proved a complicated affair and to avoid further trouble it was thought best to drop the truth of the investigation leaving the minds of the people more or less in the dark. There was too much excitement of a more serious nature brewing, detracting attention from this tragedy, and only those directly interested in the affair and those concerned in it kept it fresh in their memory, elaborating upon it in many ways and blaming the tragedy upon the king whose real position was only that of a child of circumstances anyhow and who was compelled to serve two causes to hold secure his position and standing. He was in the hands of priestcraft and at their mercy on the one hand and at the mercy of political wire pullers on the other. Could he and would he dare to tell the truth? Silence was his only safeguard and he had to be glad to accept the assistance of the priests who endeavored to turn the attention of the people from the bloody tragedy by shoving all the blame upon Zacharias, who could no longer raise his voice against the abomination of Zion's hills.

That little Jeouah was no longer safe in the vicinity of the great city, Eliye doubted not. A place eastward of the Jordan, far from habitation, barren in vegetation and lonely, separated from all civilization, surrounded by a stretch of desert country, proved to be the only abode of safety for Elizabeth and her child. Under the cover of night they fled eastward and many were the hardships Elizabeth endured. On and on they pressed their way over mountain and plains and over

the desert places to a locality seldom sought by man except those tired of the duplicity of mankind and disgusted with the social system of their day—a place of solitude. Here undisturbed and beyond the suggestions of their fellowbeings, unmolested by prince or priest alike, they could serve their time awaiting in contemplation of thought a better and a brighter day for their country. Eliye knew too well that there was no time to lose and that the excitement had to be taken advantage of to bring the child beyond the reach of its enemies. The path he pursued seemed by no means a strange one to him for wherever they halted they were met by kind faces who seemed to understand the situation without asking questions as to how or why. Under the strain of excitement and also the terrible blow to her mind, Elizabeth seemed to bear up heroically; still she was but a human being, and once settled again, her senses that seemed to have been stimulated by the incentive of seeking her child's safety, calmed down and she began to realize the situation and the result of past events. Not only had she to flee from her home and country, not only remain separated from her acquaintances and her people, but even occasional visits to the temple had to be denied her, and here, in an exile only fit for outcasts, she was to spend her days at an age that demanded care and attention rather than sacrifice. But the one whom she had loved and cherished for more than thirty years, who was the only friend upon whose arm she leaned was to be no longer near her. She was not even to see his face for the last time and to bid him farewell on his long journey to the great beyond; even this was denied her. Although attached to her child and lavishing upon him the tenderest care of a loving mother, she could not find solace for her deeply wounded heart. Before Jeouah learned to recite his morning and evening prayer, she followed her husband to the land whence no wanderer has ever returned. After Elizabeth's death Eliye-Eli brought little Jeouah to Eli-Aleh where the Order of Hermits of the Communion of the Select reared and raised him in accordance to the regulations of their order and under the supervision of their recognized master Eliye.

Father Eliye remained in the service of King Herod for he still had an object in his mind, if not to win, at least to stay the hands of Herod from actions detrimental to his own position as well as dangerous to the operations of the Order of the Select. It was due to the wise counsel of Eliye, the mysterious, that Herod remained in favor with Rome and was spared uncalledfor attacks from the priesthood who were constantly undermining Herod's plans and inaugurating means of the most ingenious trickery to effect his downfall. But however well-laid their plans Eliye's mission was to ferret out their intentions and to keep Herod posted so as to check the designs of the intriguers. No wonder that the priests hated Herod and set the people against him. Herod was more of a match for them than they had bargained for. The priests and their colleagues were alarmed to see all their plans scattered aschaff before the wind, and yet they were unable to find the source whence Herod learned even their most profound and secret plans. Among themselves they became divided, one faction accusing the other of treason, each mistrusting the other in their designs. It was due to such a condition of affairs only that Herod remained secure because the priests feared the unseen power behind his throne that guarded his fate and stayed their hands from war and bloodshed. The tactics used by Eliye were the most ingenous and showed much due consideration and foresight in his calculations. He did not seek such a position of responsibility. The conditions of the times, mingled with his ideas and plans, threw him into a position which he would have otherwise declined, but now once engaged, there seemed to be no reasonable way out of it without arousing suspicion and curiosity. He was not a man to revenge himself. For had this been his design he could have done so time and time again. One word from his lips and the death of Zacharias would have been avenged. But Eliye understood the law of retribution too well to interfere. He also knew that any step in this direction would not only compromise him but be apt to disclose plans detrimental to his own policy. He felt he had a work to do and to accomplish it, it required caution,

prudence and perseverance. He believed himself an instrument of the culmination of time and that prompted him to carry out the biddings of his own soul. Father Eliye became more and more convinced that the only reasonable plan to be pursued was the one inaugurating a new state of affairs in the political and religious world. He left no stone unturned in acquainting himself with the conditions of the day which he thought of saving for the benefit of those two messengers upon whose coming to the world he put his most sanguine trust.

Jehoshua proved to come up to the standard of the ideal entertained by Eliye and pleased Miriam in every respect. He seemed to fill out many of the deficiencies noticeable in Jeouah who, although studious from his earliest childhood, showed traces of contempt for existing evils, denouncing them with less caution than would be advisable, thereby attracting to himself that hatred with which he has been looked upon from the very day of his appearance into the plane of manifestation.

Under the tutorship of private instructors, carefully selected by his guardian parents, Jehoshua or Jessah took up the studies of the elementary branches of education at the age of five and made such rapid progress that his instructors had to be replaced at intervals, he having outgrown them in many respects. At the age of ten he was not only versed in all of the ordinary branches of education, and not only proficient in the recitation of the scriptures and the ritual, but had acquired considerable knowledge of expounding the law and the scriptures, so much so that it was thought best to discontinue his education and teach him the profession of his guardian father. Jessah acquired quite a proficiency in the art of wood-carving and became not only of great assistance to his guardian father but even attained quite a fame among artistic circles, so much so that it was planned to give him opportunities for his further development. Having reached his thirteenth year of earth life and entitled to a vote in the congregation of his people, he was to be confirmed into manhood, which necessi-

tated his presentation before the people. Ordinarily children were brought before the elders of the school or synagogue to be examined and taken up into the congregation. Only upon great occasions and by those more fortunate in earthly gifts, would children be brought to Jerusalem to have them entered upon the rolls of the selected ones of Israel.

Jessah's guardian parents, not only looked forward to such an occasion with pride, they even were determined to remain in good standing with "Jehovah and the world" by making visits to the temple regularly once a year to pay their taxes and give presents to the church besides the heavy donations and presents made to their presiding elder of the district of Nazareth to which they had become subjects. Remaining in good standing in their own synagogue and in favor with the temple members they were afforded the rare opportunity to have Jessah taken up into the congregation before the public at large, attended with a ritual and special service that only a few were permitted to call for.

(To be Continued in the Next Number.)



WHEREVER there is form or presentation of form there God has become manifest to the degree expressed. To expect of the objective more than it calls for would be to ask of a stone to turn into bread.

Mazdaznan Philosophy.

THROUGH the attempt to better our conditions we are not to lose sight of the world before us at the same time, lest our ends be gained at the expense of another's loss, whose plea for justice will fall upon our head sooner or later and result in our downfall.

* * *

AS spirit manifests its presence by thought action over the vibratory waves of the soul, so the senses reveal understanding of nature through expressions received by the mind witnessing the greatness of one's individuality in the presence of universality.

* * *

QUR conception may be narrowed either into misconceived spirituality or misapplied materiality in accordance to the actions of negative and positive reasoning—the one leading into realms imaginative and the other into paths destructive to being.

* * *

THROUGH Self-Reliance we find confidence in our ability to make our desires a possibility and no longer chase after uncertainties which mislead us from recognizing the powers within us that are to govern things for our own good, controlling the forces in nature for our benefit.

* * *

EXISTING conditions are the reflections of our actions within time and space and can be changed only in so far as we are able to master our own thinking, directing the same towards realization of the dawn of a better day, which day appears as soon as we recognize the grandeur of our position within existence and realize the possibilities within individual salvation.

N IN the domain of limitation requiring our attention and presence it is our duty to pay individual respect towards the universal recognizing the same as one with the Supreme, and regard justice towards its manifold manifestation a tribute without which there can be no final emancipation.

* * *

THE future state being dependent upon the actions of the present, laying the foundation towards effects that embody the results of a previous cause, it is but reasonable to presume that we take up our work where we left it. The actions of today are the result of prior suggestions and become the cause for future effects. Every pleasure contains the remorse of the future and the sorrows of the past burst forth into the gladness of the present.

* * *

TIT is man's individual duty to call to order and adjust all things pertaining to his own self before he can lend a helping hand to another to adjust conditions about him.

* * *

THERE is only one life, but varying in manifestation as to time and space, it is the latter then we have to deal with and that we are to acquaint ourselves with as the former always abides with us, while the latter only appears for a time and then vanishes, only to reappear in another form to stimulate us to new action and greater aspirations.

* * *

LIFE itself has no worry for us but the diversified manifestations ofttimes confuse our mind and not being able to follow them all we are apt to jump at conclusions before the end of time. Slow up a little when going up grade and you will reach the top before the sun goes down.

Pointing the Way with a Club.

A great many things are being said about the power of mind over matter and a great many things are attributed to the source of the mind. How strange that even in advanced thought we should still cling to superiority, still speak of inferiority, and be determined to be dominant, expressing a desire to rule and govern, instead of recognizing the necessity of equalized harmony in all stages of manifestation. Every organ of the body has its functions to perform, its station and office in accordance to the requirements, and its intelligence should be given perfect freedom to act out its mission, but when imposed upon will rebel and when its rebellious condition becomes suppressed, thus being forced to sacrifice its individual intelligence, the work assigned to it becomes merely mechanical. We are just as much brutal even when we flatter ourselves in being numbered among the high-thought followers as those in the lower walks of life, as long as we are determined to partake of food and quantities of food which the digestive organs cannot properly assimilate. When pulling up the hill and the horse stops, would you whip him, would you make him go on? That horse will, after a little rest and a few welldrawn breaths, again take up the work. Do you suppose you make the burden lighter by saying "Get up, there"? Do you suppose that by standing up in the buggy that the weight is diminished? If you have any sense, you would get out of the buggy and walk ahead while he would follow and he would appreciate your horse sense in making his burden lighter. We expect only too often more of our organs than they were originally intended for. We might jolly the horse along but remember that the day following you will notice the result of your cruelty.

How cruel we are in attempting to force our organs to do more work than is actually needed! For the sake of an appetite, which is a mental habit acquired by our abnormal desires, we will stuff ourselves with foods that are not harmonious to our welfare, and then we go to work and force ourselves to believe that "all is well," telling our organs that they are all right, there is no

trouble, just to keep up the work, that our "mind" may find gratification through stimulative action. What is the difference between a man lying in the gutter grunting, "I am all right" and the man lying in his easy-chair groaning, "There is no pain, I'm all right"? We see the man in the gutter but we do not see that his and our condition are the same. What is the difference between the man who drinks, "holding to thought" that life is not worth living unless he can have his drink and enjoy it, and the man who persistently "holds to thought" that he must have a beefsteak to gratify his higher mind? Read, think, and reflect upon the words "It is better to be drunk with the blood of wine than swollen with sham piety.....Though I be drunk I am better than thee, for thou drinkest conscious blood, I merely the blood of wine. Be just and pronounce which of us two is the most sanguinary."

Have You Ever Thought of It?

IS it not peculiar that we will always chase after strange gods who are not able to help us for the reason that they are as helpless as poor mortals, ignorant of the powers that be? How strange that we look for health, traveling from place to place, from one health-resort to another, yet not finding what we are seeking! And why? Because that which is not present is not to be found anywhere on earth nor beyond the earth. Those who are in charge of the institutions held out as health-resorts, whether they be physicians or chambermaids, are they not sick themselves? Have you ever thought of it that the very specialist in cancer has cancer himself, that the oculist is troubled with sore eyes and oftentimes is blind, that the ear specialist is so deaf that he has to hold before his ear a large drum to understand you, that the specialist in consumption you will always find at such altitudes as are cracked up to be the unfailing places for consumption and that is why you will find him there, troubled with the same malady and you call on him for help? How strange! Have you

ever thought of it that those who hold out an unfailing remedy for gray hair have gray hair themselves and those who have discovered the only hair restorer claiming to make hair grow on a bald head are baldheaded? And then comes the French madam from Paris, Idaho, demonstrating the necessity of taking off the skin to insure you a clear complexion, and sure enough by the time she gets through with you she has "skinned you." Then comes along a madam who takes off moles, warts, and other beauty marks from your face, including superfluous hair; and have you ever noticed when you come into her presence how a great big mole sticks out prominently from the tip of her own nose with half a dozen hairs in it of variegated colors, how she is sprinkled with wrinkles, warts, and the like all over her own physiognomy? Yet we will chase after those things. Is it not time for us to realize that common sense and reason are the only guidance in the path of health? Just breathe right and then you will think right. Right thinking expresses itself by right actions, which assure us of satisfaction.

The Diet Question.

THE world is awakening to a better realization and now, that time demands greater brain action and the direction of the same into more diversified channels, it necessitates on our part that we become equal to the task. To meet the requirements of time we find that mind, although ever so active, must have an instrument equal to it, otherwise all our plans will result in failure. There has never been a doubt but that our ideas are the outcome of vibrations resulting from the kind of food we have partaken of as well as our relation to the elements we breathe from out of the air. It is important for us to learn first of all that the food we eat is to furnish us merely with the elements necessary for the continuation of the material cell, which is obtainable from the grain only as it is a concentration of the dual forces in nature, soil substance and light vibration. In gain-

wonder then to see so much suffering about us which is due to the fact that we do not use more care in considering the things we eat? We sometimes flatter ourselves by having signed the abstinence pledge and take to summer drinks such as root-beer, etc. Were you to allow the root-beer to remain in the bottle for ten days or more and then emptying its contents you would clean the bottle thoroughly and fill it with fruit juices, cork it well and open it after three days you would find that the juice had fermented. Now break the bottle into pieces and take a very small piece of it and put it into a bottle never used before for any purposes whatever, fill it with fruit juices and in ten days you will find the juice fermented. What does this mean? Very simple. The yeast germ has permeated even the glass of the former bottle and to remove it there is no way except through fire, air, and sunshine. If it is possible for the yeast germ to permeate the glass bottle don't you think it is just as liable to permeate your digestive organs, and don't you think that in time, even when you begin to be careful with your food that the germ still lingering there will start up forced fermentation? Not only will it necessitate long fasts on our part, but we must for all time learn "not to do" anything that would be apt to start up the old process of fermentation. We thus must determine "not to" eat yeast bread, soda or powder biscuits, vinegar, potatoes, and such like while we intend "to do" right towards the betterment of our bodily functions.

If we are in need of bread at all then we have to make it our point to use the unleavened bread and ever "beware of the loaves of the bakeshop."

We shall give recipes from time to time to suit our many tastes. For the present we will give the recipe of V. Sister Amelia Rhodes for making Oriental bread that will meet the approval of all those who have not the time to make the more difficult hermit or mountain bread of the Orient.

First it will be necessary to get the wheat from the mill or grain store and grind it upon your little vegetable mill or coffee mill as fine or coarse as you like. To do so grind it twice which will make it very nice. It will

take you, on an ordinary coffee mill, about one-half hour to grind five pounds of grain. It is splendid exercise and affords great pleasure.

Before retiring to bed mix the dough as follows: Take one quart of luke warm water, one teaspoonful of salt, two tablespoons of oil. Stir in the wheat gradually until a thick paste. Cover the dish with a cloth and set it in a cool place and allow it to remain there over night. This will give the wheat which is partly coarse an opportunity to soak and swell. In this swelling process it ariates the consistency and makes it quite light. In the morning work it well, adding fine flour to it if so desired. Do not roll it out upon the board but work it in the pan for about one-half hour until it becomes gummy, and rolls up like a ball, but not stiff. Have a moderately hot oven. Put the dough into covered pans, well oiled, and put into the oven without delay. Let it bake slowly from two and a half to three hours. If using a gas range put out the light and leave the bread in the oven to cool off. If you like a soft crust roll a wet cloth around each loaf from three to five minutes. If you like to have a bread to aid you in your constipated condition just knead into your dough seeded raisins quite freely, and you will be pleased with the result. To keep the bread well and to improve its taste, put it after cool, into an earthen crock and cover it. After four days the bread will taste very sweet and will please the children very much, the big ones as well as the little ones. One two pound loaf will suffice an ordinary person for a week.

Returned to Mother Nature.

JOHN F. MORGAN.

For the last thirty days I have lived on raw wheat, soaked twenty-four hours, blanched almonds, and seedless raisins, which I find build up brain cells. My mind is clearer. I suppose I will soon become "illuminated," see "astral colors" and human "auras" and hear the music from yonder angelic spheres. But if I should not, this much I know that these foods purify the blood and

strengthen the nerves. My circulation is getting to be as fresh as it was twenty-five years ago. I would not be surprised should I find myself "levitating." To keep up our vitality I find the proper food to be the kind that can be used in its natural condition, as in such food the vital cells are intact. Man naturally is a fruit-eating animal. Of course herein are included cereals, nuts, and seeds. Man is still an animal in his physical organization and through intellectual and moral development only he becomes consciously a Son of God. The question is not what varieties of dishes are the most pleasing to the palate, but what kinds of foods are the most natural and healthful. Follow nature is the simple rule of health. Raw wheat will not tarry for a very long period in some nook along the digestive highway without undergoing that transformation by which harmless food stuffs are converted into blood and vitalized tissues. It is safer on the whole for man to take his food as he finds it in its natural state, straight from the hands of his maker. We should live on fresh air for the blood demands its constant supply of oxygen. Tesla in "The Problem of Increasing Human Energy" says, that there seems to be no philosophical necessity for food, and that we can live on air alone, while Edison has discovered fourteen different food elements from the atmosphere. Our drink should be only pure water used internally, externally and eternally. The natural condition of man is one of health, long life, and enjoyment. From conception to birth it is the food of the mother and her power of concentrated thought as taught in the "Mazdaznan Intermediate Class" that decides the sex, nourishes, and builds up the child physically, mentally and spiritually. With every indrawn breath we generate intelligences necessary for the formation of new cellular tissues and add metallization to the blood which is "the life" of the human system vitalized. By this Mazdaznan diet I have cured myself of the "tobacco habit" which I have had for forty years, a diet prepared by the life-preserving nature, by the life-giving, creative sun, a diet full of the earth power, an electric and magnetic tonic, a way of living conformable and true to nature.

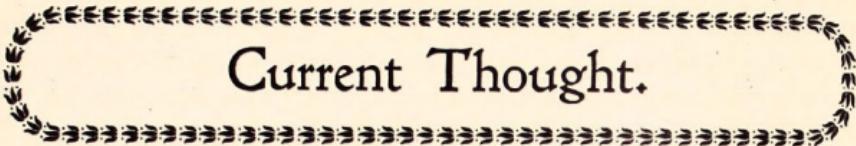
Next month I will have a word to say about the sympathetic nervous system as taught in the Advanced Class and the benefits that I have gained from it. And I shall hint right here that I now can "smell around the corner" a meat eater, and see my friends coming to call upon me "many blocks away."

This is the season of the year when we should take up bodily house cleaning according to the Mazdaznan teaching. If you do not fast for seven days or more you are not "in it." The daily paper and advanced thought publications are full of the experiences of the most prominent people in the political, commercial, and social world who have fasted from seven days to two months and with the most wonderful results and the greatest of benefits. The art of fasting is to suggest to your stomach to take a vacation, to rest from functional work for a certain time. And then never think of the stomach until the time decided upon has expired. Very little digestion goes on during sleep, and the brain has from sixty to one hundred days nourishment stored up within each of us and we can feed on that without inconvenience to ourselves. Fasting taken rationally and under the direction of a master and a complete system as that found in the Mazdaznan Philosophy is a most potent auxiliary measure in connection with sunbaths, which are so expressly detailed by Dr. Hanish to his classes.

Breathing and concentrating exercises, fasting and dieting, stomach and colon lavage, sun and air baths, and other purifying and vitalizing processes are the square within the circle. Six elements constitute a proper fast—instruction, conviction, graduation, adaptation, supplementation and transition. The ancient prophets fasted with a purpose.

The curative power of love and hope electrified the process. Vigorous thoughts are harmonious accompaniments to a fast.

Begin by fasting one day out of every seven days, and keep this up all your life. Gentle massaging the muscles and vigorous exercise of the joints, air baths, and copious drinking of pure water should be our guide. Conscious control is the keynote of the harmonious fast if we wish to gain the best results.



Current Thought.

Some Funny Things We Do.

WHEN out camping and the nights are cool, have you ever noticed how we will gather wood and start a blazing fire standing way off trying to catch a few warm breezes and how we will continue to pile on big pieces of wood or a lot of brush to keep the fire going, while the Indian campers will sit close together with a tiny little fire in their midst keeping comfortable and only now and then adding a little chip to their fire? We had an Indian say to us one night: "You white man funny—make heap big fire, stand way off—keep cold. Injun make little fire—keep close—keep warm!"

Have you ever noticed how the white man after he has washed his hands, will wash his face "clean" in the same water he cleansed his hands in first? Now just laugh, how funny; and what funny things we do, not thinking about their ridiculousness. Have you ever thought how strange it is we should ridicule the Indian because of wearing feathers in his hair and painting up his face and body, when we do identically the same thing, only we stick the feathers in our hats and paint our faces and pencil our eyebrows in a less artistic manner. Have you ever thought how ridiculous you appear to the one that you think of as being a funny looking guy to you? Just reflect for a while and you will notice that as you see others, they see you in exactly the same light. Then the sooner you stop entertaining ridiculous ideas about others the sooner you will be saved.

That's What She Said.

ALADY of the upper four hundred in New York caused a little stir among her friends a short time ago owing to the remark she made, that no man can be an American gentleman unless he is college bred. Accord-

ing to this, lawyers, doctors, and ministers would be the only American gentlemen in the country, the others, neither gentlemen nor Americans. Evidently the lady seems to forget that the fortune she enjoys has been amassed by a man who was neither college bred nor American born and who could not even spell right for it is due to him that the "O. K." has been introduced, as he signed all documents "all correct" with "oll korrect" or short "O. K." Of course, she only gives vent to the sentiment of thousands who have not the courage to express themselves and it has fallen upon her to become the mouthpiece or medium for those she represents. But what does this mean? It means that all such statements are the result of unbalanced brain functions due to fast living, which gives rise to maggots and worms in the stomach and the alimentary canal, affecting the nervous system to such a degree as to make the thought vibrations of mind unprincipled and uncertain. The only remedy, safest and quickest is; one-half pound of carrots boiled in one quart of water for 30 or 45 minutes, adding one heaping teaspoonful of anise seed to it, and continue to boil for 15 minutes longer then strain; add one ounce each of fluid extract of spigelia and senna, with four ounces of honey. Administer for three mornings upon an empty stomach and eat no breakfast until a passage has been assured. Please hand this to your next friend.

And Still The World Moves On.

ANOTHER man has popped up from out of the remote past dishing up some of the ideas of ancient folk lore that the earth is pear-shaped with the flat end up and hollow, something like a rotten peach inhabited on the outside by celestials—that's we, us, and co., while the inner is enjoyed by terrestrial beings less faithful in the pursuit of life eternal. It is not quite dark inside nor is it light as the sun rays only strike the top part, so that the inner part remains in a kind of dim and hazy condition. somewhat like on the surface on cloudy days.

Of course, such a condition naturally keeps the brain of these unfortunates in a benighted state, so he says. How fortunate that we are permitted to learn of the condition of these unfortunates, who ought to be released from out their condition by the discovery of the north pole under the direction of this wise man who ought to know the way into the region he has come from. This reminds us of an incident when visiting the asylum one day. A comely looking gentleman who would under ordinary conditions be an object of much attraction among the fair sex was busily engaged in calisthenics of a forward movement and in a position as if keeping in motion some imaginary object a la perpetual motion of some weight. He worked hard indeed, with an expression of deliberation and importance upon his benign countenance. "Why do you exert yourself as you do?" some inquisitive visitor inquired. "If I did not keep this earth in motion, who would?" and with this he gave the unseen a specially well directed push.

Feeding the Sun.

PERHAPS we all remember the story told of a prominent denominational leader, and the head of a sect, who after the deliverance of a sermon on astronomy by one of his co-associates got up from his seat and in thundering tones denounced the eulogies of the speaker as to his theories about the moon, and announced that the moon was made of "green cheese, and like unto an animal that breathes," whereupon the congregation was called upon to shout "Amen," which it did.

But that was many years ago. Now comes one of the bygone issues and tries to erect a scare-crow by telling us that the sun is being fed on planets and meteors and such like that have died in the immensity of space and having lost their position fly right into the mouth of the sun to be consumed, furnishing the material necessary to keep up the heat, warmth and light in the universe. How fortunate that this discovery has been made for if the other fellow had turned out to be a son

of a—prophet, claiming the sun was self-consuming and would be burnt out after three hundred years we should have found ourselves in a terrible fix. We surely ought to be thankful to have our hearts set at ease. It must be quite interesting to see those worn out planets drop into the sun and melt. The next fellow ought to tell us where they empty their ashes and what kind of smoke consumers are used as some of our great cities could improve in many respects and make things more pleasant all around. O tempora, O mores!

Our Ideals.

THE ideals of a people are expressed in their selection of men to whom they entrust their welfares as much as the individual makes unto himself an idol which he worships. When the idol does not meet the demand of its worshiper, the latter is liable to resort to the same means as the savage, who after having carved a beautiful image, and placing him into the best corner of his hut, prayed to the house idol for fine weather and in his spirit of devotion the savage fancied to see the idol nod his head in approval, whereupon the savage went to his hunting ground but being overtaken by storms was compelled to return to his home. He was pretty sore on his god; nevertheless he asked him as to the weather and again he saw him nod, but as again and again the savage had been deceived, he grabbed the idol in his anger and threw him into the camp fire. We all agree that it was perfectly proper for the savage to do as he had done for the idol was not only a fancy of his creation but he should have known that nothing created out of his fancy would ever assist him in any way in the pursuits of life, and had he not a right to remove the idol after experiencing that it was a useless ornament in his hut and only a dust accumulator to force more work upon the savage? Supposing we were to apply this rule to some of our own affairs social, national and otherwise would we not have to make an awful sweep on election day?

Mazdaznan Shop Talk.

© WING to the enormous work that rests with us it may so happen that our magazine may be at times just a few days behind in mailing. This need not alarm our readers for our magazine has a solid foundation and has been established at a time when the demand became so great that we could postpone its publication no longer. It is published in the interest of our friends and intended for the good of the public as well. It is the only publication of its kind that caters to no pet ideas nor any particular belief, it being strictly Mazdaznan in its tendency. The Mazdaznan never undertake anything that they do not see their way clear in. They meet the demand of their adherents slowly, but with certainty. If our friends desire to know more about the work and get more reading matter, all they have to do is to make the demand and their wishes shall be complied with in accordance to the power of their desires. Of course you know what this means. It means for you to get your friends and neighbors to subscribe for the magazine, as its size depends upon the subscription list. We have no support other than that of our subscribers and the few advertisers. The principles it promulgates, the instructions it gives and its tone in general is of a nature that no one need to fear its presence upon the family table. The work is growing gradually and considering the fact that the whole work rests upon the shoulders of but one to carry the message verbally to those who are longing for it, we must admit that it is the greatest work in this country today, doing an enormous lot of good to which thousands are testifying daily by the better life they lead. Such results are due to the fact that a Mazdaznan, giving out Mazdaznan teachings, will live up to Mazdaznan principles, and not deviate from them even a hair's breadth. Mazdaznan philosophy is identical with Individuality.

Some of our past reflections—the people of this world—seem to interest themselves more with the personal question than with the tenets of the philosophy, and desire to know if we "live what we preach." We have to reverse this by saying that "we preach as we

live," and because of this we are fearless. For that reason we remain irreproachable as the teachings of the philosophy stands for individuality which must be guarded beyond everything else. Of course, we do not have to satisfy idle curiosity. Our friends, who are going through the preparatory work with the object in view to live the life of a Mazdaznan know the methods we pursue.

It will not help anyone in their development to know whether we live up to our principles. The work itself has to be tested and tried and when faithfully followed the signs set forth must follow, irrespective as to the source or as to the one through whom such blessings come to us.

We live up to the principle of the Mazdaznan philosophy, even though we have to say it ourselves. Thousands can testify to the same effect.

We live pure and simple. We eat whenever nature prompts us to do so. That is when real hunger comes. We have no appetite or craving for food as we consider such a condition to be a disease of the worst type, and we do not believe in disease, thus have to demonstrate over it. We do not eat regularly for that reason and all those who associate with us necessarily have to follow the same examples else they will have to go hungry many a day if they have to depend upon us to prepare their food. When we do eat, we eat unfermented bread, wheat, raisins, almonds, and occasionally a little fruit, although seldom, and lettuce and green onions for a change. When we have company we make a little barley bon, made from barley, water and oil. Then we generally fix up a little barley wisdom, made from parched barley boiled in water, which with a little cream makes a delicious drink. Ofttimes we live just on the barley wisdom for weeks without anything else. When invited out, which happens about once a month, we indulge in a little preserves and chocolate, tomato soup, fruit cake, which we order beforehand as a rule if people do not know how to please us, although they please us much better if they do not go to the trouble of preparing things and still better, if they do not invite us at all.

We prefer to accept a loaf of bread or a fruit cake, a jar of preserves or a sack of flour. We appreciate such tokens of friendship much more than the same weight of presents in gold, although we accept the latter in the same spirit as offered and spend it accordingly while anything offered in the spirit of pride and forwardness goes to the source similar in nature.

We do not keep strict hours. We work more than any ordinary person, our working hours generally consisting of sixteen hours a day on the average. We oftentimes work nights, between class hours and whenever we have no pressing business we gather up all the stockings and handkerchiefs to wash and iron them, and straighten up our workshop as well as our living rooms of which there are six in all besides the halls and stairways that need occasional scrubbing. Of course sometimes we are too busy to do house cleaning, but this does not worry us. We take things as they come.

We go to bed when we feel like it although it only happens once or twice in a year when we retire before midnight. We get up in the morning as irregularly as we go to bed and have done so as long as we can remember.

We like good clothes, and we make them last a long time, because we do not eat corpses and therefore we do not permeate our clothes with dead matter, destructive to cloth. We wear cloth shoes all the year round and with all the walking we do we make two pairs last us a year. A suit has to last us seven years. Of course, we wear silk underwear at times and for a change we use linen and lisle. We are not particular about the stockings as we wrap our feet first in muslin cloths before putting on stockings. We do not have to bathe much because we air the body and rub the skin evenings and mornings. We love the cold water, but not to drink. We like to put our feet and hands into it and delight in wading in the creek and running around barefoot in the sand and grass.

We are not supposed to talk abstinence from liquors teaching people the dangers of the liquor traffic and then go and fill up on them. We are not to talk against things but be a living example of that we would like others to enjoy as well. Thus the distilleries

and the breweries do not bother us any and if they had to depend upon our patronage, they would have never come into existence.

This work stands upon its own merits and it does not care for personal opinion. This work continues to grow, exercising its powerful influence in its own due time. Those who find themselves appointed by the Supreme will come forth in their own time and carry this gospel of liberty from shore to shore.

We have our own printing plant and every piece of our outfit has been earned and accumulated by manual labor and not gotten by presents or gifts, except the electric motor which has been so generously presented to us by our pupils of the fall term of 1901—1902.

This work is self-sustaining and asks no favors, as we do not practice the “tip” habit. We give out our verbal instructions gratis to the world, but if they are given in print, then they are to be paid for.

If any money is contributed to the work it is used to advantage. At present there is a demand made for a headquarters in Chicago. We favor it because Chicago is centrally located and we can reach our other stations so easily. Still it is immaterial to us as to where the headquarters are to be in America. Wherever we go we take our headquarters with us. Of course, we are not going to contribute anything personally for the headquarters. We shall do our part when the Temple is to be built. But the headquarters must be furnished by those who desire to secure it. That means that the necessary funds must be forthcoming from the source that makes the demand.

We shall now stop talking for we have to get to work at the case setting type, or the magazine will be late and then be off for the evening lesson on sex life.



Voices from our Field.

Our Pupils and the Public in general are requested to send in their experiences in fasting, dieting and breathing for publication under this heading, thereby showing to others the benefits that are being derived in following the teachings of the Mazdaznan Philosophy, "Hide not thy light under a bushel."

A GENERAL IMPROVEMENT ALL AROUND.

DR. O. Z. HANISH:—Dear sir, I hereby make application to the Intermediate Course, having been a past member and following the instructions as they were given. I have gone through one fast from which I derived very much good, mental as well as physical. I have also been a close follower in the matter of diet, living on grains, fruit, and nuts. Meat I have not eaten for ten months, never care for it. My digestive organs were in a very bad condition. I was constipated more or less all the time but now I am in very good condition. My memory was bad but now it is very much improved. Taking it all in all, I am like one born over again. Hoping this will meet with favor, I remain, a class member,

Nov. 1st., 1901.

J. CLAUSEN.

NOTE: Mr. Clausen desired to increase his weight which he did very readily by following the above referred to conditions.

GOT WELL WHILE FASTING.

Kind friend:—I have followed all breathing and exercises faithfully and find myself much benefited in every way. I was in a sad condition when I began the lessons, depressed and unhappy, and I am very much uplifted. I went through all the fasts. The first three with no difficulty whatever. The long fast I had started when I was taken ill and the consequence was a three weeks' fast and several weeks on light diet. I passed through this without the aid of medicine, much to the unhappiness and against the wishes of all around me, thus gaining an individual strength. I had always thought I must please all others first. I breathed constantly and now am again master of the exercises and breathing and am healthier and happier than for years. I feel newly born. I am most grateful for the teaching.

I also follow the instructions in the Intermediate class, and have derived wonderful benefits.

Gratefully yours,

Oct. 21, 1901.

CLARA RANJE.

FROM A FRIEND IN CANADA.

My dear friends and brothers:—I am delighted with the Journal "THE SUN-WORSHIPER" and also the Lessons. I am much interested along these lines, and I am sure this system must in time have a large circulation. I have been interested in the true life and healing for a long time but I must say this is the plainest and most common-sense system I have ever seen. I am sure this teaching will be a wonderful boon to our Brother Man.

Painswick, Ont., Can. Feb., 6th., 1902. Yours, W. J. Coulter.

Friend Coulter has sent in a good many subscriptions to THE SUN-WORSHIPER for his friends thereby spreading the good work.

FROM A YOUNG MUSICIAN SIXTEEN YEARS OF AGE.

My dear beloved master:—I have just celebrated my birthday of sixteen years, and a thought comes to me to express my appreciation to you for all you have done for me. I joined your classes when nearly fifteen years of age. I then weighed eighty pounds and was in poor health. I have always been in poor health. My mother says I have been of much anxiety to her all my life. I have never known what it was to be well. I loved to study but I had my difficulties. It was always hard for me to keep up my lessons, although I worked hard and my mother says I did more than could have been expected. I took up the breathing and exercises and did not touch meat, from the moment I heard you speak on the subject. As soon as I heard you tell about fasting I took the 72 hours fast. I lost five pounds but gained them during the following five days dieting on grains and have been gaining ever since. My lessons at school became a pleasure. My music has improved to such an extent that my professors express their greatest satisfaction. I do not know how to sufficiently express my gratitude to you, but I shall do as you are instructing the classes "live a life of example" that others may receive the reflection and become benefited. I have fasted twice and will take another fast of seven days. I eat only one meal a day, late in the afternoon, taking for lunch a little fruit and toast but no breakfast. I now weigh 118 pounds, a gain of 38 pounds in eleven months. When I took my first fast my father was very much afraid because I was so delicate in health. I attended school, and walked the fourth day six miles before taking my handful of popcorn. Since then my father lives like the rest of the family and we fast every Friday taking no meal but using Cayenne pepper. May I keep in the right path of living that the glory of our work may be ever before us, that others may be able to find these great blessings you have showered upon me is my wish and prayer. Remember me in your concentration hour as I wish to become proficient on the violin which is to me the dearest of all instruments. I have a beautiful violin, it is so sweet, so tender, yet powerful and I desire to be able to master it. I want to express my feelings to you and your noble work through this violin.

Feb. 20th., 1902.

A. Henri Keates.

FASTING PRODUCED A GREAT CHANGE.

DR. HANISH. Dear friend and teacher:—While calling upon Mrs. Dr. Connor this afternoon we had quite a little conversation about you and the good work which you are doing. I made the remark that I often felt like going to see you and telling you how much good your work had done me personally for I felt that you deserved and should receive the encouragement which comes from just appreciation. Mrs. Connor suggested that sometime, I might write you a note giving expression to my feelings of gratitude. I concluded to act upon her suggestion at once.

I attended all of the lectures in the course and have followed out your directions to the letter and have received great benefits from so doing. I am a student at the Columbia School of Oratory and my improvement has been such that it has been recognized through the work I have been able to accomplish. I told my private teacher of my work with you and when I returned after my summer vacation, during which I completed the four fasts as directed, she said it was wonderful to see the change in me. If you should feel interested enough in my case to mention my name to Mrs. Dr. Connor, she could tell you of the fruits of your labor in a much more satisfactory manner than I can write it. I continue to take the exercises every day although sometimes now I do not find the time to take them more than twice each day. I am reaching the place now where I am conscious of being able to control constipation through the use of the breath and I feel that this one statement will give you some idea of what I have been able to accomplish in regard to the control of my body. I hope to take more of the work some other time but did not feel that I could do so this year as I am so busy with my school work which I hope to finish in May. As my time is so limited, I think I would like to subscribe for "THE SUN-WORSHIPER" which I saw advertised somewhere. Please send me the first issue. Inclosed find one dollar for one year's subscription. I will not take more of your time but will close by thanking you sincerely for the helpful message which you so kindly and generously brought to me and by praying that a blessing may rest upon all your future work for the good of humanity. From your friend and pupil.

Jan. 16, 1902.

J. E. G.

UPLIFTING OF MIND BY BREATHING.

Rev. Dr. Hanish. Dear Sir:—I have been a pupil last winter, and I thought best to send in my testimonial. I have not fasted the eight days, only the three days—twice. I did not keep up my exercises this summer but have started all over again. I had experienced a wonderful uplifting of the mind last winter from the breathing and your lectures but during the summer fell back in the slough of despond but now commence to feel again as though life after all was worth living. I cannot find words to thank you for what you have done for me.

Respectfully,

Chicago, Oct. 22nd, 1901.

MRS. B. COWDREY.

ANOTHER ONE WHO KNOWS.

During the past forty years, in trying to learn all I could along occult lines I came in touch with a great variety of people; have met many teachers and healers of more or less merit but none have I met to equal my dear friend and brother Dr. Hanish, whose power as a healer, and whose knowledge of the occult, is truly phenomenal—all within himself and not depending on other's assistance, as so many do. To say that he knows all that there is to know up to date I don't think is saying too much, besides this, he is the only person I ever met that sets the example in every particular for others to follow by faithfully putting into practice, in his daily life all that he teaches as Jesus of Nazareth did, in his time. There are those who do not agree with Dr. Hanish. It is because they do not fully understand him or know the man. Living as I do in the same house with him and occupying the room adjoining his I see him daily in his home life as well as in his public work. In this way I have opportunities of knowing and studying him that few have, and also realizing the truth of what I say. Before meeting Dr. Hanish I did considerable healing, as my many testimonials show but now, since I have learned nature's own laws of healing as taught by Dr. Hanish, my old healing methods are things of the past.

The free lessons that Dr. Hanish gives his several classes and the books he publishes are of UNTOLD VALUE to all practitioners as well as to all who are sick and ailing. In conclusion, I can only say with thousands of others, that Dr. Hanish has given me much valuable information and has been a greater help to me than anyone else in qualifying me as a teacher and a healer of the sick—for his teachings are of the highest, his life, the simplest and purest, and I sincerely wish him a continuance of his already great success in his grand and good work for humanity. Yours respectfully,

March, 19th., 1902.

F. Y. C. Hill.

GAINED CONFIDENCE AND SELF-RELIANCE.

Rev. Dr. Otoman Zar-Adusht-Hanish.

Our dear friend:—I have worked as faithfully as possible. I have taken the four fasts and take but two meals a day, and fast one day each week. I have gained much control over the breath. I often breathe an hour at a time—when riding or in a quiet place—inhaling and exhaling seven seconds—it seems hard now to breathe any other way. I have a great tendency to inhale and exhale much longer, and quite frequently find myself breathing twelve seconds and more for an inhalation and exhalation. I enjoy it for it makes me feel calm. I want to go on in the work and learn all I can. I have lost over forty pounds of flesh during fasts, but have gained six pounds since August. I feel better since I have lost superfluous flesh. I have greater confidence and more self-reliance, and feel so much more happy and satisfied.

Yours sincerely,

October, 2nd., 1902.

Harriett I. Wolcott.

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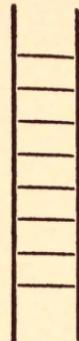
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7M 1 no. 1

The Sun-Worshiper

May, 1902.



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Truly the Light
is sweet, and
A pleasant thing
It is for the eyes to
Behold the Sun.



And the Light
Shineth in dark-
ness; and the dark-
ness comprehended
It not.

Vol. I.

Chicago, May, 1902.

No. 5.

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The Sun-Worshiper.

Vol. I.

Chicago, Ill., May, 1902.

No. 5.

Jehoshua Nazir.

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STATELY in appearance, and bearing more of the expression of a man of much experience rather than that of a mere boy, Jessah, at the age of thirteen, was found among the learned men of Israel discussing questions ordinarily touched upon by those only who were considered advanced and well versed in the affairs of public and social life. His testimony and answers to questions put before him while facing the congregation made many a gray-haired Israelite start and become aroused from his lethargic state of indifference. Jessah stood in the midst of them, fearless, and confident of his answers satisfied that he was doing right in every respect.

THE SUN-WORSHIPER.

The interest in him seemed to grow more and more and almost as if impelled by some unknown force or power, the wise were moved to crowd around about him to learn of him, if possible, the source of all his wonderful knowledge in being able to converse even upon the most intricate questions of the day. It was no wonder then that he became an object of unusual attention and that invitations came to him from men of the highest standing. But his guardian parents had no intention of staying in the city any longer than was necessary for them to do their duty by their religious rites and on leaving were rather surprised to find Jessah missing from their usual meeting place. Expecting to find him with friends who had gone on their journey ahead, they attempted to overtake them to find out whether Jessah was with them, only to find that he had not joined any of the earlier companies. Their fears for his safety increased from day to day as they could learn nothing of him.

In the meanwhile, Jessah was busily engaged in answering the many questions put to him by the learned men of Israel. They were greatly astonished at the many subjects Jessah had become conversant with. They did not seem to fathom that the conditions and surroundings of Jessah being far more liberal in every respect than usual, his mind had remained unhampered by the suggestions of ecclesiastical bigotry and false interpretations of etiquette and customs. He had had perfect freedom to mingle with young and old and, naturally attentive and studiously inclined, had been ever ready to listen to everything apt to have a bearing upon his developing mind and so drew his own conclusions in regard to all the vital questions of the day.

He spent his boyhood in a country traversed by merchants from almost every quarter of the commercial

world. (Nazareth had become quite a literary center for free thought and the less recognized arts.) All classes of men congregated there and many were the varieties of opinion expounded regarding the most serious questions of the day and nothing seemed to escape the ears of Jessah who was given freedom to gather knowledge wherever it seemed to him and his parents advisable to do so. He enjoyed that happy temperament of absorbing everything and in his leisure times he would take into consideration all of the subjects that had presented themselves before him and retain whatever appealed to his reason and seemed most in harmony with the thought of those he considered learned and wise. Ever ready to reason and compare notes, it became a pleasure to him to study and although but a mere boy he would be present with his guardian father upon all and every occasion that the latter would engage in.

Always ready to please and taking an active part in all the work considered most praiseworthy in his day, he became a person much sought after by the authorities. In his boyhood he was quite a singer and with his music he delighted the worshipers at the synagogue on the Sabbath day. At all discussions of religious and political questions, Jessah would be present so that when he grew up and his time had come to be presented to the congregation there were many who desired to see him take a rank among the selected and quite a company had been organized to go to Jerusalem to witness his confirmation into the congregation of God. In tendency his guardian father was an Essene, but identified with the Pharisees of the milder form. Class distinction was a subject not entertained by his parents and for that reason Jessah's mind had been sufficiently molded in youth to consider his people not from a standpoint of caste but as one great family and had the

welfare of all at his heart. He became patriotic in so far that he had the desire to become an honor to his people and be a credit to the nation. Sitting in the midst of the scribes he seemed to be more of a young man than a mere boy of thirteen. He was far above the average size for his age and the knowledge of things he possessed made the scribes almost doubt his age, but we have somewhat digressed from our story.

Owing to the many friends and acquaintances of Joseph, his mother, on not being able to find Jessah, thought possibly he might be with their country friends and so concluded to fear nothing, but on inquiry finding they could learn nothing of him, they became alarmed for his safety and as their last resort they thought it their duty to notify Eliye of their grief and fears. It was through him that they learned of Jessah's abiding place and also were informed that it had been the desire of Eliye that Jessah should make a lasting impression upon the scribes and that he, himself, had been instrumental in causing quite a commotion among the priests by arousing the greatest of curiosity as to this Galilean boy. Miriam seemed to understand the words of Jessah when he had said to her in the Temple: "Must I not be about my Father's business?" Those words seemed to almost pierce Miriam's heart for they had come so unexpected that she feared that they might be misinterpreted or that Jessah had perhaps learned some details as to his own personality heretofore not known to him and safely guarded by his guardian father as well as by herself. And it was said of Miriam that "she kept these words secretly within her own heart."

Upon returning home to Nazareth, Jessah followed the profession of his guardian father, in the meanwhile keeping up his studies in the sciences of the day, paying some attention to art, but in particular taking delight

in the study of social questions which seemed to appeal to him as the most important of the hour. At the age of fifteen with the mutual consent of his parents he engaged in traveling to the coast with the merchants of their own acquaintance and thus his opportunities for gaining still broader knowledge of the doings of the world increased to such an extent as to inspire him to take to traveling more extensively. But merchandising did not seem to be his lot except the benefit he could derive from it by being thrown into the company of various classes of men and studying the strangeness of characters oftentimes found among that particular ilk.

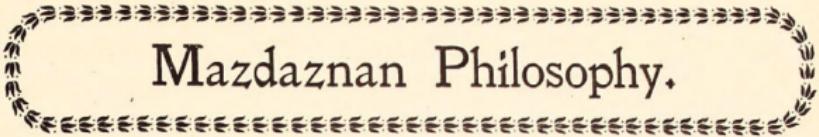
At the age of seventeen he seemed to become more philosophically inclined and traveled to Alexandria which then had grown to be famous as a rendezvous for philosophers from all countries. But his first stay did not last very long. Having learned from travelers of an accident that had befallen his guardian father, he hastened homeward to learn more about the cause of the trouble. Having learned of a skirmish between the contending factions of the Pharisees and the Sadducees and the ensuing revolt which ended in a bloody attack in which his guardian father had been seriously wounded, he gave up his studies, following once more his profession—taking care of his father's business. His heart had become somewhat bitterly opposed to the faction of the Sadducees, even the Pharisees no longer seem to appeal to him; still he could not decide in favor of the Essenes as their ideas seemed to be too lofty and too theoretical and too little practical to be applied to every day life considering all stations and all peculiarities of men. After his guardian father's recovery from the long siege he had, Jessah decided to increase his knowledge of the finer arts and made his way to Greece, where he remained for some time. Meeting with the older

factions of philosophic thought, he was once more stirred to philosophic pursuits and decided to go to Alexandria to seek the learned and submit himself to their tutorship.

But before reaching his destination he learned of his supposed father's serious illness and he hastened home-ward, in time to see his guardian father laid to his last rest. But he could remain at home no longer. As by an unseen power, he was moved to hasten his steps towards Alexandria. His brothers by his guardian father's first marriage took charge of the business and their sisters with the exception of one having all married, it left his mother to take care of her own self. His mother having decided to devote her life to public work, there was nothing to hinder his plans from being carried into effect and he set out to Alexandria to draw from out the fountain of learning whatever would satisfy his great thirst for knowledge.

Although having means at command he preferred to work his own way wherever possible and earned his livelihood at his profession while engaged in his studies thus keeping his mind constantly in the direction of practical application, ignoring the theoretic side of learning in as far as it proved impossible to realize the same. Idealism had to turn into realism to be worthy of his attention and worthy of his consideration. It was here in Alexandria that he formed the acquaintance of Appolonius of Tyana, Jeouan of Cerinthes, Judas Iscariot, Abgar of Armenia, Simon of Cyrene, and others, whose lives have been closely interwoven with his own, and whose characters were so prominent in resemblance that the actions of one could be easily mistaken for those of one of the others.

(To be Continued in the Next Number.)



Mazdaznan Philosophy.

EVERYTHING contains within itself all the radiance, power, and forces conducive towards emanation, expression and creation.

* * *

ALL conscious life is collective and necessitates the acquaintanceship of harmony between its respective factors lest destruction become inevitable.

* * *

MAN is the highest expression of God only when governed by intellectuality, subduing the animal and moral, or material and spiritual part of his nature, towards polarized concentration.

* * *

A CONSIDERATE man, just and wise in his policy. will in case of neglect in any matter, correct the error of his ways without any delay, knowing that "a stitch in time saves nine."

* * *

REMEMBER that to be of good cheer you must learn to please yourself so that thereby you may please others. In pleasing others only you sacrifice your own pleasure which will result in dissatisfaction and misery.

* * *

TO understand the Principle of Life means first to individualize and thence universalize, whereby the one becomes absorbed into the other and vice versa, leaving the complex whole undivided and inseparable.

GRACE and virtue are the expressions of a mind controlling its moral functions and when blended with intellectuality, directed into channels most conducive to individuality and universality, become worthy agents in the redemption of humanity from ignorance to bliss eternal.

* * *

WHEN sorrows and troubles meet you lie still as they will roll by as the thunder and lightning through the clouded sky, Do not await your turn of fame or fortune but be of light heart and your cup of desires will be filled with sweets that delight one's heart.

* * *

TO seek "the better way of life" is a yearning perceptible in every being however deficient in thinking or expression. Opportunity presenting itself will fashion and mold one's longing for better results and aid them in beautifying their own nature. The physical and the moral alike seek examples worthy to pattern after, but the intellectual has an ideal of its own.

* * *

DO not use policy for the sake of selfish gain, but be always on your guard not to be enamored by the glittering appearances of habit and fashion. Resolve to protect yourself against vanity by the exercise of moral virtue and seek to discriminate and understand what is of real value for us to know, and thus never fear of being ensnared by flattery and false representations. To be just it needs our cultivation of self-repeat, self-reliance, self-approval, and self-satisfaction.

Breath and Diet.

STANGE God should have "breathed into man the breath of life" whereupon "Adam became a living soul." He evidently was no M. D. for in a case like Adam's he would have poured into him medicine and made "Adam a gold brick for the undertaker."

IF you want to get rid of indigestion, constipation, and dyspepsia there is but one thing for you to do and that is to take a fast of twenty-eight days. As you may not have enough will power to begin with to do so start on a one-day fast out of every seven. Later on take two days then three. After three fasts of three days each with intervals of three weeks you take a long fast. Remember that you must breathe more while fasting, but bathe less, and take more exercise of the skin by rubbing it frequently into better action.

TO make the one-day fast out of every seven a perfect pleasure we want to see to it that our last meal on Thursday night does not consist of liquids, not even soup, but solids only; that we take our time masticating the food thoroughly and use no muscular exertion in chewing our food but eat leisurely. Not until two hours after, may we take a drink and then we should be certain that the liquid is sipped between the teeth, the drink being neither too hot nor too cold for the teeth. On Friday morning take one-half to two grains of Cayenne pepper, using during the day all the water one may care for, except in summer when we are not expected to drink more than six pints of water, as too much water will weaken the digestive action: Eat nothing until Saturday morning.

FIF you desire to succeed and to win, you should bear in mind that by abstaining from food for at least seven hours you are more composed to consider business propositions and, breathing fully while listening attentively to the propositions, you will be surprised over your power to control and your presence of mind in directing yourself into the right path. A proposition of a flimsy nature will always fall through before engaging in it.

YOU cannot expect to conquer fully until you are willing to drop the use of yeast bread in every shape and form. You even have to drop toast. Use Oriental or unfermented bread only. If you cannot get it, make it yourself. If you have no time to do it, get cleaned grain, soak it over night and eat it slowly. If that is too much trouble, eat the grain as it is. If your teeth are bad grind the grain, and if your palate is pampered take this ground grain, press it into a dish tightly and expose to the sun to cook it for you. It needs no fuel, no care, no watching. The sun will do it all for you while you wait.

FASTING is being taken up by all classes of men. Even the higher thought people are beginning to take up the question more seriously. A "magnetic healer" has recently reported a "ten-days fast" having consumed daily only "five pints of water, one-half pound of oatmeal, four apples, and one dozen buns." She says she felt fine and can't understand why people should crave food, advising her friends to fast and they will no longer have trouble for lack of appetite. Such "fasts" remind us of cases by the score when a "faster" with a box of crackers in one hand and a bag of fruit and candy in the other comes to report that they are just finishing their fast.

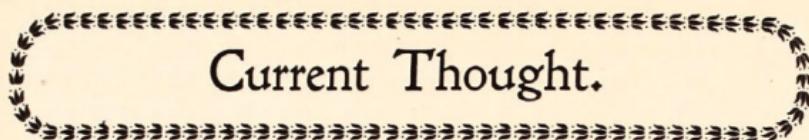
MAKE a point to eat no more than three different articles at one meal and let the combination be of such a nature that if all were put together in one dish it would prove very palatable. Using this rule to go by, you will save yourself a great deal of inconvenience.

BE sure that when living on grain and fruit you use two ounces of oil, vegetable or nut oil, every day. If muscularly active, engaged in manual labor, you will need in accordance to the muscular exertion required a quantity of oil. The average laboring man may consume four ounces of oil a day.

THOUGHT action is dependent upon the length or the depth of the breath taken. Breath proper depends not upon the nostrils, nor the ear openings, nor the mouth. Organic action alone decides its virtue. We can understand this more fully when studying and practicing daily our breathing and paying attention to its rhythmic vibrations, directing our thought correspondingly.

WHEN the danger of becoming excited is approaching, when trouble is brewing, don't let the influence of uncontrolled conditions get the better of you. Just sit down with your eyes steadied upon a certain given point, or keep your standing position. Exhale all you possibly can, then inhale slowly and follow the current of breath as it enters the nostrils, distributing itself through the upper lobes of the diaphragmatic region. Let the storms rage and the tempest roar, keep silent, engaging in the thought of breathing and you will come out victorious.





Current Thought.

Monkey or Hog?

THE fleshpots of Egypt are determined to show that man was intended to be a savage and must thus eat meat to sustain his strength and vitality. He must eat up the animals lest they override the earth. That nature is very wise in all its applications we can readily see when it produces life within the waters to keep the water purified. The scum of the waters serves as an incentive to fish forms and sustains the fish life, were it not so the scum would soon deplete the water. Anything in a decomposed state will form life that thereby the carcass detrimental to the air might be consumed and by degrees returned to its original or elementary source. But when it comes to the higher species of existence it is no longer necessary that we become walking receptacles of the scum of the earth in consuming carcasses which we force into existence and then compel ourselves to remove them, and thereby feel that we owe our existence to the growth of forced life turned into carcasses ordinarily called meat. Some of these professional ideas of antediluvian times still pop up before our presence contending that we have dog's teeth and such like. There is no doubt about it but that some of us have. A certain man in one of the meetings was quite elated about it because of certain terms used in our philosophy that reminded him so much of a religion he was taught in his younger days, and he said; "I don't believe in anything whatsoever. I hold to the theory of more modern times and with Darwin that man has descended from the monkeys." But as his teeth did not

seem to correspond with his assertion made, the response by the one addressed was: "I can go you one better, young man, Jesus held that there are men who descend from the hog and warned his disciples 'never to cast pearls before swine.' "

What Fools These Mortals Be.

SOMEONE is said to have said it. Nevertheless it has not became a truth since it was said. Said or unsaid it merely expresses a fact existing previously to the expression made as all expression is the result of a fact having reality. Mortals will make fools of themselves. They don't do it consciously. Were they conscious they could no longer be mortals. In our pursuit after wealth we express the limitation of earth life and acknowledge mortality. Thus we force upon ourselves hurry in accomplishing what we would consider our aim in life. Once mortals we conceive of nothing but mortality, and measure everything in accordance to its standard. When our better nature attempts to awaken us to a nobler realization of our own selves we attempt to rush this new change as we have been rushing our mortal pursuits, the result of which not only proves useless but even destructive to ourselves and others. When once the idea of "reform" gets hold of us we will always make matters worse. Experience shows that all reform work is in vain. Don't try to help others if you cannot help yourself. It looks too much like a gray-haired lady giving her friend a "most wonderful remedy" that will restore hair to its natural color.

Inspiration and Revelation.

SPEAKING about inspiration and revelation it seems that the very first idea we entertain on the subject is something of an authoritative or supernatural nature, for that reason all have been accustomed to the idea that everything that bears the stamp of inspiration must of necessity come from a mind guided by a power foreign to its own source. But when we come to realize the meaning of words, and trace them back to the time when they first came into common use, we will soon see that we have been, perhaps for ages, laboring under a great mistake. We have thought that inspiration and revelation only pertain to some beings who have been selected to have the exclusive right to receive privileges. When we were first taught the power of inspiration and its influence over the bodily functions in general it was understood that the one who had the greatest control over the main spring of life—the lungs—was the one who received the grandest of revelations. That one who therefore breathed in the greatest volume of air was the one who brought the circulation of the blood to the most normal conditions. Thus by continued inhalations of the air from out of the atmosphere, the generation of electric forces become perpetuated, enabling the individual to have greater comprehension and more powerful expression, thus greater control over soul, mind, and body.

Studying the scriptures, we should remember, that to get a clearer understanding of them and fathom the deeper meaning hidden in them, we should familiarize ourselves with the languages they were written in, have an insight into the customs and times of their origin, but above all things become proficient in reading them in the same spirit in which they have been written, and

we shall find that the subjects treated therein had an entirely different object and purpose in view, than we concluded upon first sight. We would then understand that inspiration is a subject pertaining to that condition which directly stands in relation to the atmosphere and the being enveloped therein. Inspiration necessitates an organic condition of receptivity, and without which there can be no revelation, which revelation is the expression of manifestation.

Don't Worry.

THAT neither changes the condition nor does it make the environments any lighter. If we would only begin to learn that the work before us will not be accomplished unless we get our minds and hands on it to do it, we would begin to judge things from a more practical point of view. This worried condition is a negative state irritable to the nervous system, in fact a nervous disease, and only tends to further the unbalanced brain condition, drifting and shifting in ideas, breeding disease of every description. Anything once done cannot be undone and the sooner we remember it no more, the sooner we shall realize the promise of nature: "And I shall remember their sins no more." It is sinful to call up into our present the things of the past as thereby we substantiate them and quicken them to new action which sooner or later will re-act upon us. We have nothing to regret. To regret means to fret. Fretting interferes with the organic action of our body and drains the nervous system of its vital forces. Leave all your troubles in the past. Bury them and shun them as you would a corpse moldering in the grave.

Mazdaznan Shop Talk.

THREE are always some people hanging around us filling up on "bread and "lasses" and then going around and calling us "nigger." Why do they do this, we are asked sometimes. Well the reason is, and they would not like to own up to it, that they have been fools all their lives and would rather continue in their old paths than to retrace their steps. We had a gentle lady call upon us the other day seeking our advice for a most deplorable condition of inflammatory rheumatism. The advice was, first above all things, to abstain from meat, potatoes, and white bread and to take occasional fasts. She arose from the chair telling us that she did not propose to do anything of the kind as she might as well remain in the condition she was in then as to fast and get thin. Here our conversation ended as it was class time and we hold that everybody is welcome to his opinions.

Some friends worry a great deal at the present time to know if we shave and although others felt quite sure we did, the former were not satisfied with such information but are continually writing and asking questions to this effect. We notice from the handwriting that they are constipated, are given to melancholy, while others suffer from unbalance of brain function, and a few more cannot help it for they were made that way. We do not care to make it a secret any longer for the reason that we have been caught shaving upon quite a number of occasions by our friends. To avoid further controversy we would like to say that we use a shaving soap and a brush. That we use a hot cloth on the face first, then we put on the lather and again the hot cloth, relathering after that. When the razor gets dull and we have no time to hone it, we simply heat it a little. We

keep two razors so as to have always a good one on hand while the other is being redressed.

People always want to know what we get out of life when we are always working from morning until night, eat little and seldom, and have to deny ourselves the good things of life. Those who ask these questions are persons in poor health, in trouble, and of an unsettled mind. Have they ever thought what they get out of life. We get more out of life than they could ever imagine. When we feel we want to go anywhere we simply make up our mind to do so and that ends it.

Of course, we are always asked what will become of the class work when we leave. People existed before we started our class work, they will continue to exist after the close of the classes and if they have to have someone to lean upon, they will soon learn that they have selected the wrong party to lean against as we drop them as quickly as a hot brick when we find them imposing upon us. Talk about fun, we have more fun in a day than others have in a year. We always see to it that the serious side of life becomes counterbalanced by the more comic side and then we cannot help but rejoice and be exceedingly glad.

We have been wearing tan colored and white canvass shoes all the year around but the tan canvass shoes have caused many sleepless nights to our friends for the reason that they thought they were leather shoes. Whenever our pupils are in doubt as to the genuineness of our goods we do not feel offended in any way if they come right up and ask us about these things as we do not want them to suffer any inconvenience on our account. The reason we do not care to go out visiting is, because people naturally are kind to us and think there is nothing too good for us. But we appreciate it all the better if they do not invite us to meals. Were

we to accept all the invitations given to us, all we could do would be to go about visiting and never get anything else done. That is just the kind of life we do not care to lead and have decided to live the life of a Sun-Worshiper who is expected to board and room himself even were he a millionaire. A person who cannot cook for himself, wash and iron, scrub and bake, paint and chop wood, who cannot do any kind of work that presents itself, who cannot make the best of everything and keep happy even though all the world cries cannot be a Sun-Worshiper.

After all we are but human, and there are times when we think we have had just about enough of work, and then we take a rest. The reason we do not care for people to call upon us is because we have plenty of work to do, so that all we have to say, we bring up in our classes. When we have others to assist us in the work, we leave all private work and consultations to them. We do not answer letters coming to the house and pertaining to the work for the reason that they are subjects pertaining to our class work. Letters from out of town we have answered for years but have shut down on them lately for the reason that we have spent \$250 in three years for postage stamps answering letters not containing a stamp for reply. Two cents are a small item but they count up in years and we are the ones that have to work for it. We do not propose to satisfy idle curiosity seekers and people who will not appreciate our willingness to sit down and answer their inquiries upon our own stationary by sending us a stamp, so we do not care whether they get an answer. This is a public work and is carried on, on that principle.

Questions are repeatedly asked why we do not push the work. Since its introduction in this country many have taken hold of it, remodeling it to suit their own pur-

poses and institutions are springing up all around us just like mushrooms, outdoing our work in numbers and making it a consideration from a financial standpoint as well. We know that but what of it. They do all this work for us. After they get through we have to step in and help undo a whole lot of the conglomerations they have been giving to the world, and blessed are those who have never been taken in by it, for they shall be able to remain pure and enjoy life more readily. Our work will stand after all the other institutions have perished and gone out of existence. Because of charity the rising oak tree allows the ranker vegetation to retard its growth nevertheless it grows and becomes stronger each year. This work is not a passing phenomenon. It attends to the present need, thus laying a foundation for the future at the same time without looking into the future.

We do not exqect all our pupils to remain with us. We only figure upon one out of every thousand. Still we are doing better and beyond the expectations of all the prophecies of old, by breaking the record in every instance. Those who were looked down upon because of their slow progress in this work are still with us, while those having boasted of their great understanding have gone back again like a hog after a bath to wallow in the mire. This work is for those in need of it. We have received a card to the effect that our new suit is ready to be tried on and we shall close herewith until later.





All About the Work.

OUR work in Chicago for the season ending April 27th., 1902, has been one crowned with the best of success and the interest awakened is so great that a demand is being made for more instructors. It reminds one fully of the Macedonian cry: "Come and help us, the harvest is great but the laborers are few." Our friends are beginning to appreciate the work more fully the more they become acquainted with it. Some have been a little shy about it and we don't blame them. Considering this to be the culmination of time where all theories are being brought to bear upon mankind, the faithful have to be attentive and watchful lest they be deluded into conditions of a destructive nature. The Mazdaznan work has proven its stability in every respect and has left it to its followers to judge for themselves whether this work be of God or whether it is the work of commercial man. It has withstood all the tests and those who have at first treated the work lightly have acknowledged their sins with the resolution to sin no more.

Hundreds of pupils glory in the instructions and the benefits they have derived and feel thankful for the opportunity that has presented itself to them. They have been wise in taking advantage of the occasion and can say that they have come a step nearer the solution of the problem of life, and have learned this great lesson, that a man to become free must learn to liberate himself. According to Mazdaznan philosophy we are to become self-reliant and learn to help ourselves and cure ourselves of sickness and sin. Hundreds of pupils have learned this great lesson during the winter term and are the better for it.

Having learned to solve the economic question as well, those most faithful have decided to take a trip to the Rocky mountains in August and learn more about the grandeur of nature, that their being may become still more glorified. It is going to be quite a treat, as we shall go to Denver and Salt Lake City via Marshall Pass returning by Glenwood Springs, taking in all of the most picturesque scenery, as far as Manitou, thence back to Denver. The party will leave August 4, and those who cannot go at this time may join the party at any time after but not later than August 14.

Our work as carried on in Chicago will be continued at Denver, Colo., about May 12, after the same method as pursued in Chicago, offering a course of preliminary lessons free of charge. Arrangements for proper quarters are being made and our Denver friends are looking forward to the opening of the classes which they have enjoyed so much in the past. Although we shall leave Chicago any time after May 1st., the work in Chicago still continues and all communications will be answered by Bro. Adolph Dittman, 1613 Prairie Avenue, Chicago, Ill., where our temporary headquarters are located.

Carolyn Driver, assisted by Sister Wolcott and the Sisters Sidney and Alice Butterworth, will be in charge of the uptown office, where consultations and advice pertaining to health will be cheerfully given. Sister Hogan will continue to accommodate our pupils and their friends by keeping them informed and posted as to the best and most proper foods on the market and supply all those in want with the necessary culinary products.

Although absent from the city the Sun-Worshiper will continue its publication every month as heretofore, and be published under the direction of Bro. Dittman, who will remain in Chicago to attend to the printing.

All our pupils who desire to write up their experiences about their fasts and dieting, as well as the benefits received from breathing, need not be backward in any way sending in their manuscript. Those who have fasted from 15 to 30 days should take pride in it and tell their friends how they have felt since and how well they are getting to be now. It may be encouraging to others.

Our magazine is represented in all the quarters of the earth. It is the only official organ of the Sun-Worshippers and the first publication of this kind ever brought before the public by them. The Intermediate Class book which has been looked forward to with so much interest by our pupils is in the press and may be ordered.

Although we are not given to flattery, we have to admit that our pupils have been exceptionally interested in the work during the past season and everyone of them have done all in their power to make our meetings a pleasure and a delight. Mary M. Shedd has kindly volunteered the services of her pupils for our Sunday gatherings and their vocal talent has been appreciated and training recognized and highly appreciated by the public, while the instrumental program under the direction of Prof. Tolman assisted by A. Henri Keates has met approval. Special interest has been shown lately by our pupils and their friends in paying particular attention to altar decorations and the artistic designs with which the stage has been decorated, the beautiful blending of colors, the drapery and the arrangement of flowers among the seven candles have proven objects of much attention and restfulness to the eyes, and shown beyond all doubt that we have not only musical but artistic talent among us as well.

We have all reason to acknowledge all the tokens of friendship and love towards us all, so much so that we

cannot do otherwise than appreciate the kind efforts of our pupils to raise a fund for a building that will answer for a headquarters for the present and until they can do better. Such a building is to be situated on Michigan Avenue and be within easy walking distance. The purpose is to have a place of meeting for the frequent edifying of our better nature and although of a public nature, the subjects considered will be mainly directed to the ones higher advanced. In connection a library room, reading room, and reception rooms are to be arranged for, and accommodations provided to give weekly dinners thereby giving practical lessons in plain as well as more artistic culinary art. An office-room and work-room for the Doctor, as well as private apartments for his use, are to be provided until better arrangements can be made. An addition is to be put up for the printing plant so as to have things as handy as possible. Quite a number of friends have volunteered to beautify such a place and ornament it in every possible manner to make it as attractive as possible under the circumstances. In view of all this our pupils have an object in view, to keep us in Chicago permanently and secure the Temple for this metropolis, which will be erected as soon as the demand becomes strong enough to carry out such a project. At present it seems that we are needed here and wherever we are in demand there we shall be. We shall make Chicago our headquarters.



What is**MAZDAZNAN****Breath and Health Culture?**

TIT is the only method of breathing that has for its object the restoration of the nervous system to perfect regeneration thereby insuring normal organic action, conducive to perfect health.

A mind, conscious of its functional needs, and tranquil upon all occasions, well-centered and concentrated, and with perfect control of will, directing everything for its own individual good and at all times polarized, enjoys a state of perfect health and understands rhythmic breathing. Since all life becomes conscious of existence through the breath, this breath when properly directed will accomplish everything that our mind may desire.

Concentration upon Ga-Llama**for immediate results.**

Through rhythmic breathing, the mainspring of life—the lungs—determine a more normal circulation and purification of the blood by oxygenation, thereby securing better heart action. When concentrating upon the breath and its centralizing life principle, or "Ga-Llama," following the current of inhalation and exhalation with our thought, we receive benefits at once.

When engaged in useful work**muscle gymnastics are unnecessary.**

When breathing properly, and thus keeping the nerve centers in harmonic action, generating electric nerve fluids, the vibrations of the brain centers become raised, thereby increasing intellectual power and insuring better memory. This done, the bodily functions, intelligently controlled, have no need of specially devised gymnastics, physical movements, athletic exercise, etc., for the reason that a normally balanced individual is bodily, mentally, and spiritually active, and with the twelve senses fully developed, engages in work of a useful as well as beneficial nature, economizing the natural forces and resources of life. There is no disease but that can be healed and cured by the simplest of means. All that is required is the individual's own desire, prompted by will and expressed by rhythmic breathing.

Heal and cure thyself**and remain non-obligatory.**

Mazdaean culture points out the way in the simplest terms and the pupil carries out the instructions for self healing and cure, thereby remaining non-obligatory and learns to become acquainted with all the means necessary for future emergencies. Mazdaean culture holds that it is not education that we need so much but that we merely need to be reminded of our own latent forces and learn how to properly direct them.

A person to become free from the conditions and environments of time must become acquainted with his ownself sufficiently to have knowledge of his relation to nature and become proficient in understanding the control of laws pertaining to his welfare. We must acquaint ourselves with these simple regulations that govern our lives so as to enjoy health and happiness and by religious observation of the same, attain to higher and nobler understanding. A body that is full of governing intelligence will not draw upon the mind but control its organic action consciously thereby storing up reserved vitality for the furtherance of thought in its domain that it may bring forth grander aspirations.

The mind must be all comprehensive to enjoy concentrative powers and a happy state. The body must have symmetry and easy carriage to be in perfect health.

When sick or worried

Take a few well-drawn breaths.

Living in an age of intense activity, we must necessarily be equal to the demands made and to enjoy such a state we need constant brain action which can be assured by the generative action of the nervous system and not the development of muscles, which development is done at the expense of other parts of the body needed for an equalized condition. The nervous system depends upon the normal circulation of the blood, its purifying process, and the rhythmic heart action, which we cannot enjoy unless we learn to breathe fuller and deeper. When sick do not be alarmed. When mentally depressed because of business worries, reverse the thought currents into directions more conducive to your welfare. A normal body entertains a normal mind and worries not. A well-balanced mind enjoys a properly controlled body and is never sick. Justify yourself before the law of nature, bring penance by doing right and all will be well.

Take a sponge bath every morning

and a dry towel rub every night.

To keep up perfect action of the lungs and normal distribution of the blood through proper heart action, insuring the purifying process of the blood by oxygenation, take np a daily routine as follows:

Arising in the morning, take a light sponge bath or a wet towel rub all over the body, drying thoroughly with a long bath towel that can be held by one end in each hand so as to rub quickly, keeping the muscles of the body relaxed. Then finish rubbing with your hands. Dress your feet with silk, linen, or fine muslin cloths and put your stockings on over them.

Keep muscles relaxed, mouth closed,

and breathe through your nostrils only.

To expand the lungs go out into the air or ventilate your room first. Then stand erect, with head well thrown back and chest

THE SUN-WORSHIPER.

well thrown forward, while shoulder blades are drooped down and set firmly behind. Draw in the air through the nostrils with mouth closed. Draw in as long as you can but without using effort, taking care not to tense the muscles. After having filled the lungs, raise your arms above your shoulders at the same time smacking the lips as if eating, moving your tongue about as if masticating food, now swallow the salivathus accumulated, throw your hands back, while chest is being raised and now empty your lungs as much as you can with ease. Repeat this seven or more times and you will feel the benefits to be so great that you will make it a point to go through the exercise several times during the day. You will never run any danger of consumption, colds, coughs, etc.

Eat no breakfast

and control your appetite at dinner.

Whether engaged in manual labor or otherwise make it a point to eat only a little fruit in the morning and make your lunch very light. Eat your meal proper late in the afternoon, taking care not to mix your dishes nor eating more than three different kinds of food at a time. Keep yourself busy always doing some useful labor irrespective as to its financial result. When not engaged in manual labor attend to the cultivation of the mind. Take walks in the open air and keep your eyes and ears open to everything with which you come in contact. Weigh all the subjects coming under your observation carefully and thoughtfully. Never enter into any controversy, but remain self-centered, otherwise you will place yourself into a condition of a negative nature inviting disease and disaster. Express your happy feelings by singing, humming a tune, or even whistling. When fatigued from overwork or from any other cause take a few breaths and take the yolk of an egg, beat it thoroughly adding enough of water to it gradually to make a glassful of it and drink or sip it slowly between the teeth.

Disinfect your room by airing it

and let a little sun-shine in:

If living in a district of filth, smoke, dirt, and other unfavorable conditions disinfect your room before leaving it with five drops of carbolic acid in a wine glassful of water sprinkled over the room. When going to see a sick friend anoint your hands with oil of eucalyptus or wash them with boiled vinegar after you return from his bedside.

When retiring to bed

forgive and forget the past.

Go to bed as soon as you find nothing else useful for you to do, taking a thorough towel rub all over your body, rubbing your feet vigorously and anointing them with oil occasionally. Sleep with your head to the north and feet towards the south, retiring to bed lying on the right side, thinking of nothing but merely breathing comfortably, following the current of inhalation and exhalation with your mind and all will be well.

Voices from our Field.

Our Pupils and the Public in general are requested to send in their experiences in fasting, dieting and breathing for publication under this heading, thereby showing to others the benefits that are being derived in following the teachings of the Mazdaznan Philosophy, "Hide not thy light under a bushel."

FROM ONE WHO APPRECIATES THE WORK.

Dr. Hanish, Dear Friend;—My professional work has given me a wide acquaintance with people of culture, refinement, and education, and I have been much interested in the work of different persons who have aimed to subject their physical organization to the controlling influence of mind and spirit. However, until the past winter, I have been groping about in the darkness and have failed to understand the lessons which supposed experts have attempted to teach. I now believe the difficulty to have been the lack of thorough knowledge on the part of the teacher.

I count the days I joined your classes the most important and fortunate days of my life. You make everything so plain and clear. You brush aside the veil of obscurity and let the light of truth shine in upon the minds of your pupils. You teach that self-reliance, perfect control, confidence, health, and long life must result from the practice of your teaching. The benefit to the mind alone would be of incalculable value. My experience seems to me wonderful. The fast coming in its proper order proved, instead of a serious sacrifice, a beautiful experience. I am convinced that nothing else to the same extent will permit the mind to expand and penetrate the hidden mysteries of our nature.

In conclusion, permit me to express my sincere regret that circumstances compel you to carry your work into other fields for a time. We still need you and will sorely miss your sympathy, support, and instructions. I trust that we may have the will to continue the study as I know you would wish us to do, until we shall have reached, at least in a measure, that perfect equipoise which so characterizes your every act while in our midst.

For the great improvement in my health, I feel most grateful, and would thank you especially, also extend my thanks and appreciation to your able and ever courteous assistants. I shall endeavor to be faithful to the teaching I have received.

April, 17, 1902.

Adelaide L. Turrell.

THE SUN-WORSHIPER.

RESURECTED TO A NEW LIFE.

Ever since I was resurrected, my ambition has been to teach, and and when I was thrust back into dressmaking, I felt very much abused, but having the faculty of making the best of everything, I tried to do so. I was up one day and down the next,—see-sawing as it were—until I began taking the breathing exercises.

I understood more and more that if I could not apply my knowledge here and now to my work that what I was doing was of no account. From that moment my success was assured. I was happy. I found that in no place was my knowledge needed so much as in dressmaking. Why, I had to have concentration, sight, breath, and when obliged to do too much work of one kind, say standing, I had to know how to balance the weight of my body so as not to tire. I had to have intuition in order to read my customer's mind when she could not express in words what she wanted. I had to have suppleness of body so as to be able to bend, kneel, or sit on the floor when necessary. And what could teach me all that better than the Preliminary course? Then last, but not least, having the gift of natural healing, my customers came to me with all their ailments, not knowing why, except as they expressed it, "you are always happy."

Then came the Intermediate and Advanced courses and I learned what to do for myself and my sister woman when she comes (as she thinks) only to have a dress made; but I know she comes to get advice, and when she asks, the word always comes to me and I speak it and so my desires are fulfilled, only I did not know it until Dr. Hanish came with his simple, yet all powerful system.

As I have been able to apply the teaching to my business, so I find that everyone who develops his senses until the common sense is reached can apply it to his or her work, and that is the greatest testimony I can give, for to me no religion or system is of any worth unless it can be applied here and now and in whatever station we have or find ourselves in.

With many good wishes and blessings on the brother who gives his whole life to the uplifting of the present race and may the seed planted bear a hundred-fold,

Anna Carlen.

Mr. Adolph Dittman:—I took the course of lectures and exercises last winter and derived great benefit therefrom. The fasting and dieting I followed with the greatest satisfaction and am always ready to give my testimonial to the good effects of same.

Chicago, Oct. 21, 1901.

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The Sun-Worshiper

Truly the Light
Is sweet, and
A pleasant thing
It is for the eyes to
Behold the Sun.



And the Light
Shineth in dark-
ness and the dark-
ness comprehended
It not.

Vol. I.

Chicago, June, 1902.

No. 6.

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OMNIPOTENCE.

Joel B. Dow.

Thou great eternal ~~In~~nfinite
The great unbounded whole
Thy body is the universe,
Thy spirit is its soul.
If thou dost fill immensity,
If thou art all in all,
If thou wast here before I was,
I am not here at all.
How could I live outside of Thee?
Dost thou fill earth and air?
There surely is no place for me
Outside of everywhere.
If thou art God, then thou dost fill
Immensity of space,
And I am God, think as you will,
Or else I have no place
And if I have no place at all,
Or if I am not here,
I surely cannot damned be,
For then I'd be somewhere
Then I must be a part of God,
No matter if I'm small
And if I'm not a part of him,
There's no such God at all.

The Sun-Worshiper.

Vol. I.

Chicago, Ill., June, 1902.

No. 6.

Jehoshua Nazir.

JESUS THE NAZARITE.

Commonly Known as Jesus the Christ. His Life and Mission as Found Recorded in Oriental Temples. Unveiling the Mystery Commonly Connected with his Birth, Filling out the Loopholes made by the Gospel-Writers. Revealing his true Character and Life. His Position of Trust, his Membership to the Sanhedrin. His Crucifixion and Release from the Cross. Completing this All-Important Narrative in Consecutive Articles.

(This Narrative began with the first number of The Sun-Worshiper.)

JESSAH had received too liberal an education to fall into the by-ways of servitude. His guardian parents being of broad conceptions and considerate natures imbued him with a sense of mental freedom. While under tutorship, out of courtesy and respect for his teachers, he would accept all the teachings they presented but he would retain only such ideas as corresponded with the principles of individuality. Nazareth, although heretofore but a thriving agricultural town, had grown to be quite cosmopolitan, owing to the many merchants and traveling men who made it their final stopping place.

In his early youth, Jessah had noticed the great differences between the races and the sharp lines drawn between servant and master. Recognizing a faith such as that of the Perushim on the one hand and the much boasted liberality of the Sadducees on the other, he was unable to discern the consistency of the claims put forth by the various sects as to the relationship of man to man. His soul reached out toward the oppressed and downtrodden and he felt that the time was ripe for some understanding between the contending factions. He saw the great trouble in all its various aspects and he decided to sacrifice himself for the good of his own people. Although well informed and learned in the sciences of the day, he was too young to make a claim as a public teacher and having found the Egyptian method of healing deficient and not entirely in harmony with his conscience, he decided to go to India to gather a few more blossoms of wisdom.

It was here that he became much impressed with their wisdom-religion and concluded to use the sum and substance of their philosophy in his own country and to simplify it to suit the conceptions of the Jewish mind. Traveling westward, he applied to the Sun-Worship temples for admission, the magi then as in times of old being very successful in the elimination of bodily ailments as well as most simple in their application of perfect living and the enjoyments of life. For thirty months he studied the art and science of healing, as well as their philosophy and decided to become a Nazarite, making a covenant to liberate mankind from their state of sorrow and giving them a plan whereby they might liberate themselves from the bondage of oppression, so that a better day might dawn upon their path and the hour of liberty be hastened, yea even be at hand.

Reaching his native home, Jessah prepared for public work and the council pleased with his earnestness and and his desire to raise his native city to a model above all the cities of Israel, proclaimed him a rabbi and the council raised him shortly after to the position of high rabbi over the congregation of Nazareth. This new venture and the high honors bestowed upon a young man caused a great deal of envy among his older contemporaries. His new position and standing gave him the privilege of taking disciples and preparing them for the ministry. Recognized as a master, his name and fame spread throughout the country round about. When the news of his extraordinary healing power was spread about invitations from other congregations were sent to him asking for his presence. The active interest Jessah took in all movements, religious and social, brought him before the people west of the lake of Tiberias, and the people soon followed his voice wherever it was heard. But there were some who did not take kindly to him and they were those of the priesthood who cared not for innovations or anything that would divert the mind from the old superstitions. They were determined to put obstacles in his way, but Jessah paid no attention to the workings of these few enemies, but with confidence in his mission and by virtue of his office pursued his path wherever it seemed most conducive to his designs, irrespective of any unpleasant occurrences.

He rose quickly in the estimation of his countrymen and when invited to give his report to the Sanhedrin regarding his operations within his own district, Nazareth, the wise were all carried away by his extraordinary ability and his well conceived plan for reviving the national and patriarchal pride. Caiaphas was so greatly impressed by the appearance and manners of this young rabbi, and so enthused over his extraordi-

nary gift of oratory that he consulted the presiding priests about a further advancement of Jessah wishing to honor him with a higher position and even call him to the membership of the Sanhedrin. For this purpose a new district had to be created and Master Jessah promoted to a position that would justify Caiaphas in giving Jessah a seat among the members of the Sanhedrin. This new position was quite a surprise to all that knew him and although it had raised him personally very much in the estimation of even his enemies, nevertheless there were a few left among the priests who envied him and with intense jealousy and zeal watched the outcome of this new turn of affairs.

Caiaphas was certain that he had made an excellent move in creating a new member in the Sanhedrin. He felt that with a young man assisting at the helm of this great and wonderfully designed hierachal system they would be able to astonish the world and make Rome quiver, shake, and tremble. Caiaphas had a great plan laid for the redemption of Israel from the yoke of Rome and the aggrandizement of his own personal being, for he was ambitious in the wild pursuit of power for unlimited dominion over his subjects. He desired to be recognized and his power felt throughout the world, and nothing seemed too great or small for him to employ in gaining the desired end. The greater number of men composing the Sanhedrin were considerably advanced in age, and lacked the fire and vim of youth to engage or to venture in anything of a more radical nature, or to place themselves into a position out of harmony with their acquired understanding of the law and customs peculiar to their race. Caiaphas had learned in his new position as governing high priest, assisted by his father-in-law, that young blood was needed to promote his schemes and venturesome men had to be looked for.

Master Jessah took his seat in the Sanhedrin with all the grace and honor of a man of wide experience and when the question of final liberation from the yoke of Rome was brought before the secret council and the plans of Caiaphas laid bare for consideration there was quite a tumult among the gray-haired men of the holy synod; but after all they, as if by mutual consent, anxiously awaited the decision of Caiaphas who was feared by them all, although neither appreciated nor liked. Still on account of his unlimited power as high priest they guarded their tongues and with anxiety they patiently awaited his final remarks. But there was one man that had not yet spoken, one who in deep contemplation, was absorbed in thought and meditation, silent as the grave.

It had been whispered around for some time among the members of the Sanhedrin that Caiaphas had bestowed particular favors upon Jessah, the Nazarite, from the Galilean hills, and all eyes were turned upon him to see which path he would pursue under the direction of Caiaphas. But Jessah was silent; was he surprised at schemes and designs of such a worldly nature from a body of men who were looked upon as holy and just, serving the cause of good for the promotion of the welfare of a selected and chosen people? Caiaphas broke this silence by announcing Jessah of Nazareth as the man selected by him to take the matter submitted before the council into further consideration and as the man to be recognized as suitable and capable to carry out the scheme.

Jessah arose in reply to this introduction, declining the honor to act upon a plan with which he was not in sympathy and beginning with Moses and the prophets laid before the council the mistakes of his people in seeking dominion and power unbecoming men who claimed

to be chosen by God as examples to be followed by the masses apparently inferior in opportunities. Israel was not to be a material kingdom but merely a society of God. It was not to govern but merely to set an example to be judged by regulations agreed upon by mutual consent. He reminded them that it was not, nor never had been the will of God that Israel should be a governmental power, but that the people in their ignorance had made the demand of Samuel that they might have a king like unto other nations. That the demand made become so great that even Samuel could no longer resist but did as he was commanded but that he might not be mistaken in the duties forced upon him, he declared that they should have a king as they had demanded but that it would be a condemnation unto them. And ever since and more than ever before, the sins of the fathers had been visited upon their children from generation to generation. Nothing but war, pestilence, subjection, captivity, famine, and destruction had been their lot, and that by the mere virtue of a few the people had been restored from time to time as they showed a willingness to confess their sins and begin to lead a better and more consistent life. That since Israel was not destined to govern but to educate, it would be a misstep to further any such plans as those inaugurated by Caiaphas, but that ways and means shonld be adopted to give the people better and more liberal opportunities and that they should cease this struggle for supremacy. The only way for recognition before the world as a people would lie in superior education and grander accomplishments in the intellectual realm.

The proofs furnished by Master Jessah were so convincing and so well defined that even Caiaphas seemed unable to retain his composure. For days and nights the pros and cons of the plans were debated and the

more the questions were raised as to the steps to be taken the more tenacious Caiaphas became, even determined that the plan which he had fostered for years should not be disrupted, even if concessions be made to Jessah. To reserve the privileges given to Jessah for himself had been his fondest hopes, but nothing seemed too much for Caiaphas to do to have his cherished dream of a world wide power realized.

For forty days and forty nights the discussions continued until Jessah felt that in his own ambition to serve humanity he had failed, felt he had not selected the proper path, and he hungered after the liberty of those considered to be in the lower walks of life. A desire was created in his own mind to free himself from the hands of those who attempted to lure him from his own path and who sought to use him as an instrument for purposes not consistent with his own convictions. But Caiaphas did not desire to lose the friendship of Jessah. He was determined to win him over to his side, for he knew if there was any man in Israel that could sway the minds of the people it was Jessah of Nazareth. Not only was Jessah above the average size in stature, athletic and powerful in strength, but his wonderful gift in weighing the most intricate questions, his wide experience, thoughtfulness and readiness for action were qualities sufficient to make him famous, while Caiaphas was a mere Lilliputian beside this great and noble man, who was unpretentious and considered only the honor of his people at the sacrifice of his own.

Caiaphas had used all his ability in endeavoring to gain the consent of Jessah and failing in this he began to appeal to him in a way that would entice the ordinary type of man. "If your mission is what you hold it to be, all the more it is your duty to liberate Israel," commanded Caiaphas. "If you are one of the sons of

the God of Israel, true to your fathers and patriarchs, command the masses, which are as dull as stones, and turn them into useful material that will be bread unto us and the generations to come. You have the power, you possess the ability. Win these stones for our plan and we shall hunger no longer after righteousness."

Neither flattery nor command seemed to change the views of Jessah. He remained unmoved. Caiaphas was by no means discouraged but he felt he had met more than his equal and he was willing to do his utmost. Seeing that he could not meet him on a scriptural ground after he had failed from a political point of view, he attempted to touch the feelings of his ambitious nature. He held before him the honors already gained and the high positions to be obtained by him if he would adopt the scheme. "Let yourself down among the people as a member of this great body of the holy council, from the pinnacle of your highest ambitions; labor among men and nothing shall befall you, for we shall assist you in all your undertakings. You shall be made commander over the armies, you shall have full power over all, and the priesthood will be instructed to protect your very path and no harm shall come to you for God needs you in this most wonderful work, yea, we even recognize thee as the man sent by God to fulfill his promises. We shall pledge ourselves to give you all of the protection that can be commanded and we submit to your dictations, if you but undertake the liberation of our people from the yoke of Rome."

But Jessah refused. Caiaphas had made concessions that were no small ones in his estimation and had lowered his pride to a degree not known before to the members of the Sanhedrin. But Caiaphas did not seem to lose his determination. He still had enough perseverance left to impress Jessah favorably with his

designs. One more surprise Caiaphas had in store for Jessah, once more he would approach Jessah. Surely this time he could not fail. It had cost Caiaphas much nervous strain and a great deal of pain and anxiety to think of such a step, but he had found himself faced by one who could no longer be denied as superior to himself. Yea, more than that, nobler than all the souls he had ever come in contact with in all his life, from the highest to the lowest. Caiaphas was willing to make a sacrifice. Whether he was sincere and honest in his pursuits, whether true and trustworthy in his new venture, remains an open question.

This much is certain, that in the last attempt he had lowered himself to the level even of the most despised, for no longer could he hold the position of vaunted superiority and fear he once held before Jessah crossed his path. Caiaphas had all the arrangements made and the pomp and display upon this notable occasion was indeed great, so much so that there seemed to be no longer any doubt in the minds of the Sanhedrin as to the consent of Jessah.

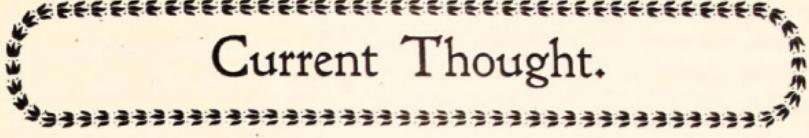
Jessah against his will was seated upon the throne of Caiaphas and made the uncrowned King of Israel. Here they swore allegiance unto him, here Caiaphas pledged to sustain him and all the members announced their willingness to serve him and obey his orders. Behind closed doors, shut in from all the world, in secrecy and wholly inaccessible to the ears and eyes of even their most interested friends, the Sanhedrin proclaimed Jessah the King of Israel to lead the people and the armies of men towards final liberation and announcing Israel as a power. All the resources at their command were laid before Jessah, and his dominion was to reach even beyond the ordinary boundary lines of the House of Jacob. The time was ripe, the opportunity favor-

able, the purpose unmistakably good, and from the plans carefully laid out, it seemed that there was no obstacle in their way to reach the desired end. But one man was needed to lead them on, one whom the people would follow willingly and one who could sway them to any action that might be desired.

Could Jessah resist such a temptation, could he refuse the pleading of men in the highest positions in life, could he refuse their requests seemingly sincere, men ever desirous seemingly to do the highest biddings of their thoughts? Surely he would not refuse. The pressure that was brought to bear upon Jessah was almost irresistible and Caiaphas was certain he had gained his point although at a sacrifice, even the sacrifice of an honor he had labored for for many years, a position he would never have dreamed of sacrificing to another, one that he had always desired to reserve for himself alone. But as if led by some unknown power, he consented to part even with the object of the fancy of his childhood's dreams, and subject himself unto Jessah. He who was so feared that even at the mention of his name one would simply shudder and feel as though they wished oblivion would overtake them, bowed his knees before Jessah, begging him to accept the honor they wished to bestow upon him on this greatest of days, and listen to the announcement of his greatest name, King of Israel, saying, "All shall be thine, if thou but consent."

(To be Continued in the Next Number.)





Current Thought.

Found at Last.

THREE religious and scientific circles as well as others there is a great deal of commotion at the present time in regard to the finding of the sheet of linen in which Jesus was wrapped when laid to rest in the sepulchre. This sheet bears the impression of the noted personage so much adored but so little followed as to the real precepts he left behind him. This wonderful sheet has been lost several times since its introduction and again after many hundreds of years has been brought to light. It has stirred up a great deal of controversy as to its genuineness for the reason that there have been quite a number of these sheets on the market before the holy one of which there are so many remnants was in existence. To stop all further controversy on this most important subject, several scientists have declared the sheet to be the real thing and that settles the dispute for all time. Whoever doubts this decision will make himself liable to excommunication and his name shall not stand upon the pages fair.—So beware, beware.

Bordering On the Ridiculous.

THERE is good in everything but everything is not good unless it be made so by the application of knowledge and understanding. We are living in an age of mental stimulation as well as spiritual excitement. This new thought movement is the outcome of the demands of time, but it means for us to keep our eyes and ears open lest we fall by the wayside and become an object of pity rather than of prayer. Thought is the

power which when directed in accordance to desire and the application of it to existing things which correspond to our necessities of the present hour, will do the work for us that we wish to accomplish. But frequently we become unreasonable and drift from one extreme to the other. We have heard it said that to make gold all we need to do is simply to speak the word with a special intonation and the air will at once turn into a lump of gold as large as thought can comprehend it. Those who claimed this extraordinary power were selling this secret all the way from ten cents up to a thousand dollars in accordance to the ability of their respective pupils to pay. They had to sell the word to get the gold, while the others when attempting to speak the word found they had not enough thought to have the lump materialize except the lump they felt in their throats from time to time. This world is being swamped with higher thought cure to such a degree that we should surely no longer be in need of having any of our individual cases go unsuited. Herewith we give some samples of the so-called cult.

AURALYSIS.

"And there came unto the Panamahatma a man and a woman, who said: "Master, help us, for we are up against it."

And the Panamahatma said to the man, "Friend what is eating thee?"

And the man said to the Panamahatma: "Lo! this woman and myself did but yesterday vibrate as one, but to-day all harmony that was apparent is vanished, and we sound like unto a tone poem by Richard Strauss."

And the Panamahatma said to the man: "Friend, what key is thine aura pitched in?"

And the man said: "Master, it was pitched in F natural."

And the Panamahatma said to the woman: "And thine aura, daughter—in what key is it pitched?"

And the woman said: "Master, it is still in F sharp."

And the Panamahatma said to them that had come: "Ye are an augmented prime, the discord whereof greatly offends the ear."

And the man said: "Who done this?"

And the Panamahatma said: "Be not alarmed. Thine affliction is not rare. Thou sufferest from auralysis, the which is a loss of Thought Force. Something is amiss with thy insulation."

And the woman said: "Master, tune him up, else I perish."

And the Panamahatma said to the man: "Take heed, friend, what I say unto thee. For two weeks must thou wear gum shoes, nor remove them even when thou sleepest. And continually must thou decombotitate and introspifficate thyself. And thrice daily must thou repeat, thou and thy affinity, the password for April: 'I am Arcturus and Procyon, I am Aldebaran and the Dogstar, I am the Pleiades and the Hyades, and the whole Stellar Proposition.'

And they that had come thanked the Panamahatma and withdrew from his presence."

"Here is the New Thought Self-Treatment for corns: Having, as already instructed, concentrated, decombotitated, and introspifficated yourself, expose the corn, and pass the finger tips of your right hand over it slowly and caressingly, at the same time sending a current of vibrations from the brain to the corn. If it is a soft corn 413 vibrations per second will suffice; if a hard corn put on forced draught. Repeat slowly: "I am now sending a current of Thought Force into my corn, and am so separating, diducing, detaching, disintegrating, rending, splitting, sundering, splintering, snipping, divellicating, whittling dispersing, dislocating, eliding, divorcing, pulverizing, slashing, slicing, and dissecting it that presently it will pass away." Repeat this three times; then, with a rising inflection, "Avaunt!—avaunt!!—AVAUNT!!! "Finish by repeating the password for March: "The universe is mine. I am it.' "

Elixir of Life.

A GREAT deal has been said and many more things are being said about an elixir of life which every now and then is being discovered in one form or another. One time it is a liquid, again it is a substance of condensed properties, while for a change it is a force not sufficiently understood or insufficiently applied. Electricity has been and still is the marvel of the age and furnishes a ready material for many such speculations in the various branches of science. Like unto any arti-

ficially composed compound, it acts as a stimulant and from that point of view and for that reason it has been accepted as an unfailing remedy for many of the forms of ailments to which humanity falls heir. Still it proves as unsatisfactory as all other remedies that have been devised to rid one's self of disease contracted by ignorance, for wisdom knows of no affliction. Ignorance of the application of nature's law, ignorance of the construction of the body and its operations in its various departments, will in time cast reflections upon our body which sooner or later make us conscious of how little we understand our own self. Our body is an ingeniously devised mechanism representing the social plane of man in all its phases, each and every tissue or cell constituting an individual self corresponding in relation to each other but differing from one another as to position occupied. Conscious of its individual intelligence and operating in unison with its relative expression it manifests the collective sense of individuality and performs its work without any interruption whatever as it feels nothing but harmony, knows nothing but peace and exercises nothing but love for its one self—thus love for all it represents in this domain of complex unity. Wherever one or more cells lose their conscious intelligence as to their position or become imposed upon by elementary changes which their action is unable to throw off disorder sets in and the system becomes rebellious breeding disaster and decay. All attempts to save their energy or to replace them artificially by forced creative energies can no longer prove beneficial but will only increase the trouble as the real cell life, constituting the perfect being when once misplaced, dies and withdrawing from the plane of manifested action leaves the remaining energies to struggle for existence which can only end in vain attempts. Man and society at large

are the expression of one and the other and only show to us the condition of each other by virtue of reflex action. If the body is sick then society at large suffers to the degree that ailments become manifest and society is the outcome of diseased conditions as long as it represents disorder and dissatisfaction. To remove the evil, it must become an individual effort with us, then society will have a material with which to build.

How We See Others.

We love to quote and love to refer to the fallacies of others but we never think for a moment that we are only too apt to be seen in the same light as we see others. It pleases us to hear our great men tell us that, "the devotion of the Chinaman to his ancestors keeps him from advancing in step with other races," and we nod our heads in recognition of this statement, but are shocked when we hear someone advance the idea of cremating the body after death instead of burying it in a lot that constantly holds before us the suggestion of superstitious belief. "The Mongol thinks it an impertinence to try anything better than his forefather," and at the same time we think it an awful thing to change our religious or political views, and consider the man a traitor who will not join us in the Sunday closing clause. "The Chinese farmer follows a book of agriculture that is nearly one thousand years old and his text book on warfare is also nearly a century behind the times," so we cry, and at the same time we look down in horror upon the man who calls our attention to the fact that our constitution is no longer suitable to the demands of the times and that we had better form a more appropriate one than waste our precious time amending it, for it will only be like an old quilt mended with different colored cloths, called a "crazy quilt." "The twenty-four

Chinese filials of literature, most of them nearly two thousand years old, form the basis on which the Chinaman tries to form his character," and we are by no means better for we constantly quote from prophets, seers, writers, and other authorities that are dead and gone and expect to shape our character accordingly. So far as superstitions are considered, we all have them in common with the rest of the animal kingdom. What we need is to be aroused from our long sleep of suggested conditions and learn to establish a condition suitable to the demands and requirements of the times. Learn to live instead of exist and recognize that the rights that we demand for ourselves be awarded to others as well. Instead of singing, "Come home, Come home," we would better make haste and get home.

N our mistaken ideas we attribute everything that seems incomprehensible to our senses to a supernatural origin. Every idea formed results from organic actions prompted by vibrations, which are set in motion by inspiration or breathing. The ideas differ in accordance to the number of vibrations and their corresponding organic action or influence. As soon as an idea appeals to our sense condition, it becomes a revelation to the senses which are the receivers of consequential action, concentrating all ideas thus received and comprehensive of, into a state called consciousness. Things not thought of, or acted upon, remain unknown to us. An idea new to us is a revelation which necessitates inspiration—it had to be vibrated into existence before we become conscious of it. Every ray of light is a revelation to us, while the light itself is the result of vibrations which vibrations mean action and all action necessitates inspiration.

Breath and Diet.

IF WE desire to get out of life all there is in it, we cannot afford to enslave ourselves to the palate or the cravings of a stomach.

ALADY slipped on a banana peeling the other day and people rushed to assist her, but she thanked them most kindly for their attention telling them that she was not hurt for the reason that she relaxed the moment that she felt herself slipping and she simply desired to take a breath so as to get up easily.

"IHAVE caught an awful cold and it has stayed with me for two days," said a brother member. "Why don't you fast for a day," came the answer. A few days later he reported that he had eaten nothing for thirty-six hours, but had kept busy working, breathing, and drinking water when his cold disappeared and he again felt a happy man.

IN ONE of the larger establishments, a crisis was about to ensue and the senior member of the firm was about to lose his center of gravity. It seemed at first that the turn of affairs would prove disastrous, and ready to capitulate, he was suddenly attracted by the strange coolness and the apparently disinterested attitude of his partner. "What are you doing?" he cried in his excitement. "I am just breathing," was the answer. This turned the tide of affairs into an entirely different channel and after a few explanations they decided to make the best of the situation by taking it coolly. By so doing they were enabled to come to an arrangement that saved them all from destruction.

We have in our classes in Denver very sensible people. They come to their lessons and when closing they retire to their homes. Now and then a stray sheep holds us up to tell us of their marvelous experiences they get from the higher realms of thought and how they know it all, but we don't mind it, although it would suit us much better if they remained a little in the distance as we necessarily have to stop breathing when their immediate presence produces odors of a foreign nature.

A very few would like to know where we stop. The greater part of the time we are engaged in class work and writing as well as working, although we have a lovely place where we may rest our head at night and feel that we are by ourself. Such a house has been kindly offered to us by Dr. Singletary who is our devoted pupil and successful worker in this cause.

We have a little garden where we can do our planting and enjoy the morning sun. The trip Brother Dittmann gave us to the Georgetown loop was grand indeed and words cannot express the sublime feelings we entertained upon that occasion. We love the mountains for they speak to us in a language most comprehensible and picture out to our mind the conditions of our soul when near, when afar.

We are looking forward to the time when our Chicago people will take their trip to the Rocky Mountains in August and where we can say welcome to one of the grandest sights that human eyes are capable of beholding. It is delightful to climb mountains for it gives us the satisfaction that we are "Nearer my God to Thee" and that perhaps may be the nearest some of us ever get.

We feel that we are resting as we do not have to set up the type for the magazine any longer as we have done in the past. The work will rest with Bro. Dittmann

and perhaps Sister Smith who has kindly assisted us in our last two issues. We have with us Bro. Henri Keates, the prospective virtuoso, who studies here under the tutorship of Prof. Jean DeChauvenet, recognized for his ability as an instructor in harmony and music, and he proves of help to us in every way, in fact, Bro. Dittmann intrusted to him the managership in his absence and although Bro. Keates is but sixteen years of age, he conducts the business part of the work to the greatest advantage. With the assistance of Miss Ruth Smith, Mrs. Davenport Vickers, and Mrs. Meyers everything works like clock work.

Breath is Life.

THAT which we find to be most essential to the sustenance of life is the basis of life, the breath, while all else is merely conducive to existence. We have learned from experience that it is possible for us to live without food for some time. If not for months, we can at least get along without eating for many hours. But how long do you suppose we can exist without breath and breathing? Hardly any time. Then if by ceasing to breathe life ceases, with the taking up and the continuation of breath, life is perpetuated, breath proves to be the very foundation of life; it is the basis of existence. To regulate it, to control and concentrate the same should mean to us everything.

If the quantity of food decided the length of life, then the largest eaters would naturally live the longest. Yet observation and experience teach us otherwise. If food decided the ability of thinking, then the wood-chopper who proverbially is the greatest food consumer, ought to be the brightest of men and possess the greatest brain activity. Still we know better.

Breath capacity and muscular development are not

identical. A man may have large muscular development yet possess a very small breath capacity. Large muscles are no safeguard against disease. A person with large muscular development only too frequently becomes disposed to disease that puts a quick end to his life, while one with small muscular expansion may enjoy far better health. It all depends upon the regularity and depth of breath.

Physical development to be of value and consequence must be equal to and correspond with the breath capacity and control of breath. We need to pay a little more attention to our breathing. To see to it that no tension, muscular or otherwise, be entertained and that we keep our mind upon the current of inhalation and the current of exhalation, thereby concentrating our mind directly upon the centralizing Life-Principle which is the essence and sum and substance of life.

Mind Your Own Business.

We find a great deal of fault with the Chinese women because of their belief in small feet, and the consequent torturing of their feet from childhood. It is a common belief among them that a woman with small feet not only is of the nobility but has the best opportunity to get married to a prince, count or a no-account. It is quite admirable to see the sacrificing spirit of the Christian missionary woman in going to her heathenish sister and reminding her of the fact how ungodly, unnatural, unscriptural it is, to stunt or cripple her feet, which God in all his wisdom has created so wonderfully and perfectly.

But is it not strange to see this missionary woman almost gasping for breath, when announcing the Gospel of Love, almost laboring for breath because of tight lacing, because of the harness she wears around

her own God-created body that can do as much if not more harm to her well-being than the crippling of feet by the heathen woman? That Christian missionary lady better study her own scriptures and apply the teachings she intends to give to others to her own self. She better learn to keep the muscles of her own body in their proper condition and position. She better learn to take care of her own self first, and then, and only then, may she attempt to do something for others, by demonstrating to the world the truth of her condition.

In this respect, we are about on a level with the Chinese women. But how about our own feet? Is it not strange, how we who have perhaps taken courses in memnotechnics and boast of an excellent and unfailing memory, our mind leaves us when entering a shoe store and we no longer remember the size of shoes we wear? Of course, the clerk, if he has any wit about him, or if he happens to have studied hypnotism for \$150 or more, knows at once how to adapt himself to the situation and with a glance at her large understandings will kindly suggest that he thinks that a number 2½ will fit quite nicely. But turning to the shelf, he always gets down a number 6 EE, knowing, of course, that the shoe will be a trifle too wide although by no means too long. But he has an object in view. After trying on the shoe he knows and she feels that the shoe is a trifle too comfortable and after many excuses and pardons he will with a smile bow most graciously, announcing that it was quite a mistake on his part, and that a number 2 would be plenty large enough.

With that he takes down the boot marked 6 C. which will be a trifle tight and uncomfortable, but after suggesting that an identical pair of shoes had just been sold to a leading society woman, the sale is made. With all this before us we expect people to be

honest, we expect them to be just, to be truthful when we ourselves demand of them to delude us, to please us in our illusions. Not until we shall have learned to be honest and just to ourselves, not until we are willing to do right by our own body, shall we get into a position where we shall meet with equal conditions about us, as we are never to forget that as we look in the mirror so shall we be reflected in return.

Consciousness.

We should not strive to become conscious of the dark side of life for that is the lot which follows ignorance. To be ignorant of the real nature of being, we are apt to fall into error and then waste our life attempting to find the source of evil, lamenting our shortcomings and the many things we have done and left undone. We are to become conscious of this life—the life that is our own, that we may know, for we can realize through the things of sense and reason that there is something worth living for. Not to realms above this sphere of action are our minds to wander but to the realms which we are conscious of, the realm we occupy, that is the place our attention is to be fixed upon for that is our home. Thy kingdom come, such is our prayer. Then we are not to reach out towards the kingdom but we are to bring it down into the sphere of action of which we may be conscious, else we shall never realize it, never reach it. We are only too apt to make a sad mistake by constantly thinking but not realizing that the realm of thought is where it arises. It arises where life begins and manifests then the place we are conscious of is the place of our operation and there or rather here is the kingdom, here it must be, as we cannot go to it. Thy kingdom come. If it does not come to us, we shall never be able to get to it.

A decorative border consisting of a large stylized letter 'C' on the left and 'G' on the right, enclosing the title.

Voices from our Field.

Our Pupils and the Public in general are requested to send in their experiences in fasting, dieting and breathing for publication under this heading, thereby showing to others the benefits that are being derived in following the teachings of the Mazdaznan Philosophy. "Hide not thy light under a bushel."

A TRIP TO THE SOUTH.

Leaving Chicago at 5:45 on the evening of March 28, on the Illinois Central Railroad, the train was soon speeding toward the land of the Southern sun. The day of departure being wet and cloudy, night drew down her sable curtain early so that nothing could be seen except an occasional glimmering of a passing light and there was nothing left to do but retire.

Early morning landed the train at Memphis, Tennessee, situated upon the bluffy banks of the mighty Mississippi. The first thing to catch the eye was a cart carrying three large bales of cotton on which was perched a colored boy driving a mule. It was difficult to determine which of the quartet, the boy, the mule, the cart, or cotton was the most unconscious.

Leaving Memphis, the day was as clear as a bell although there had been a continuous downpour of rain the proceeding night which had swept away culverts and washed out the tracks at many points. Our train was reduced to a speed of eighteen miles per hour and was compelled to stop at every station for orders as it felt its way along. This offered a splendid opportunity to see the country and its people. About noon we entered the state of Mississippi. There are ten colored people to every white person, scarcely enough whites to boss the job and keep up the general tone of cussedness. Cotton and sugar cane grow here in abundance. The buildings are very plain board shanties standing up three or four feet from the ground. We passed Vicksburg toward evening. This point is famous for its resistance during the Civil war. It was here that General Grant said when criticised: "I will fight it out on these lines if it takes all summer." I asked an old gray colored man if he was there during the war. He said: "Deed I wuz, chile. De white folks used to stay under de ground and send us niggers out and them thar shells would come along and say, Whar iz yoh? whar iz yoh? Doan want no moah ob dat."

The night was spent on the way to New Orleans reaching there next morning. This city was founded by the French Arcadians. A

part of the city is still called the French quarter. Among other things they have a French market where all the meat, fish, groceries, vegetables, and fruits are sold for the whole community. Departing from New Orleans in the evening on the Sunset route, we were whirled all night westward reaching Beaumont in the morning. This is right in the heart of the Texas oil field. Here the greatest oil wells ever known were discovered. There seems to be enough oil going to waste to supply a nation. Two hundred and fifty wells which will gush from ten thousand to eighty thousand barrels each per day have been discovered and hundreds of engines and crews are drilling for more. This is also the center of the Texas rice fields which extend for miles and miles around. It is also a great lumber country with great pine forests that will withstand the determined onslaught of man for a long time to come.

Texas is a wonderful state. It differs from other southern states, the character of its people being more of the western type. In the manner of living; there is not much to distinguish one state or community from another. People eat rather more meat here than they do in Chicago. Their food is all the various kinds of pork, beef, and mutton, potatoes, yeast bread, corn bread, lard-shortened biscuit, strong bean coffee with chickory and whisky. Then as a pass-time, the ladies chew snuff. I have discovered why they hate the colored man so much. It is because he can beat them keeping jolly and well.

Northern people, as a rule, cannot stand it well down here. I find it pleasant. I had just completed a six-day fast before leaving Chicago. When I left there, I packed up some Oriental bread, barley wisdom, almond oil, and a few other things. On the dining car I had the waiter fix me up a dinner and I only ate once between Chicago and New Orleans. I only eat once a day here and while the season is about ninety days in advance of Chicago, I do not suffer a particle. People complain most bitterly about the water. I do not have to drink it. I drink one or two cups of barley wisdom about five o'clock and have no desire for anything more to drink until that hour next day.

All of this marvelous transformation is due entirely to the teachings of our most beloved Dr. Hanish. His instructions are beyond price. By following them you can have plenty where thousands starve. Where others thirst you have abundance to drink. Under the parching sun, you can have your oasis. In other words you can by following his instructions become the master of your own destiny, adjusting yourself to meet such changes as new conditions may im-

pose. Dr. Hanish is certainly the greatest teacher and truest economist that has been known publicly in America since this continent has been known by that name. Do as he tells you and in days to come you will call him blessed while you enjoy something of the sweets which nature will so lavishly bestow upon her unerring children as they pursue the even tenor of their way.

From crag to crag
Still achieving,
From peak to peak
Still a cleaving,
Time and space
Still a leaving
Far behind.

April 13th., 1902.

James Hogan.

FOOD REDUCED FIFTY PER CENT.

Dear Dr. Hanish:—Since taking the first lesson in the first course last year I have been benefited physically in that I have been able to do more work without feeling tired, have had no catarrh, no bronchitis, both having troubled me at times. The question of when I eat and how much is a secondary matter these days as it takes at least half or fifty per cent less to feed this body than it did before, and when I am not in a position to get my regular two meals a day I just breathe. Mentally the lessons have done much for me in helping me to solve the problems of each day which I individually have to meet.

Osteopathically the lessons have been of great value as the application of the knowledge gained has been the means of bringing patients to a better state of health in a shorter time.

Sincerely yours,

Chicago, Nov. 3, 1901.

Mary Houghton Connor.

A VOICE FROM KANSAS.

Dr. Hanish:—I have heard somewhat about your work through Mae Lawson of Horton, Kan. It is beautiful and so helpful. She gave me the February number of the Sun-Worshiper. It's just what I've been looking for and didn't know it till now. Enclosed you will find one dollar for payment for it, and I hope to help you much and in many ways. I'll surely say a good word to all my friends.

I am,

Leavensworth, Kan. March 15, 1902.

Ben Locke.

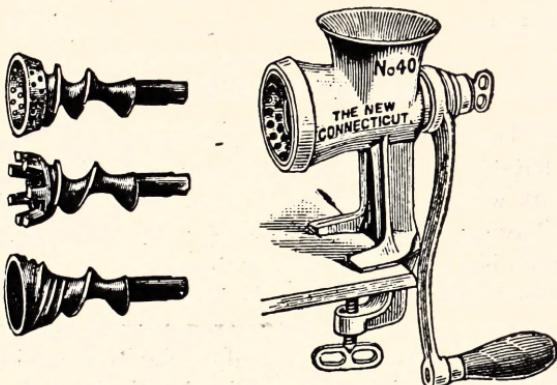
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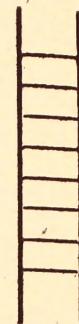
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vol 1 no 1

The Sun-Worshiper

July, 1902.



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The Sun-Worshiper

Truly the Light
Is sweet, and
A pleasant thing
It is for the eyes to
Behold the Sun.



And the Light
Shineth in dark-
ness and the dark-
ness comprehended
It not.

Vol. I.

Chicago, July, 1902.

No. 7.

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FIND OUT THE SUN.

Many shadows there be
But each points to the Sun;
The shadows are many,
The sunlight is one.
Let us look to the light
Which is common to all,
And down to the shadows
That ever do fall,
Ay, even the darkest,
In this faith alone,
That in tracing the shadows
We find out the sun.

Selected.

The Sun-Worshiper.

Vol. I.

Chicago, Ill., July, 1902.

No. 7.

Jehoshua Nazir.

JESUS THE NAZARITE.

Commonly Known as Jesus the Christ. His Life and Mission as Found Recorded in Oriental Temples. Unveiling the Mystery Commonly Connected with his Birth, Filling out the Loopholes made by the Gospel-Writers. Revealing his true Character and Life. His Position of Trust, his Membership to the Sanhedrin. His Crucifixion and Release from the Cross. Completing this All-Important Narrative in Consecutive Articles.

(This Narrative began with the first number of The Sun-Worshiper.)

THE certainty of Caiaphas in succeeding to win Master Jessah over to his well laid and complicatedly concocted plan was so well approved by all the members of the Sanhedrin that Jessah's refusal to accept the throne dumfounded the Sacred Assembly. When seated upon the throne, Caiaphas approached Jessah for the last time, after congratulations on the part of the principal members, and anointed his head with consecrated oil, pronouncing him the uncrowned "King of Israël." Jessah arising in all his majesty and greatness, made the priests and scribes tremble. Commanding them to prostrate themselves upon the floor in submission, he

raised his right hand towards heaven, while his piercing eyes fell upon Caiaphas who stood before him in awe, expecting to receive recognition of the honor bestowed, but instead of this, he was forced to hear the renunciation of the throne declared by Jessah in thundering tones: "Thou shalt serve the Lord thy God." With this, Jessah threw the mantle to the ground and descending the steps, commanded the doors that were sealed to be opened.

Fear and trembling fell upon the whole Synod; chaos ensued, everyone of the members clambering for a place of safety, some taking flight to the lower chambers, while others prayed for mercy although there was nothing to harm them. Caiaphas hastily disappeared through a secret passage to his palace. It was an unexpected surprise to all and the first thought that engrossed their minds was "treason."

They feared that with all the caution and precaution peculiar to priesthood, they might have been outwitted and that Jessah, although sufficiently tested to have proven a genuine Jew, might have betrayed them to Cyrenius and the government of Rome. Their position had been a dangerous one, as it were, for some time, and the strict regime to which they had been subjected had been increased from year to year. Priests and scribes had been hauled in crowds before the Tribunal to answer for deeds and actions seemingly disrespectful to the Roman minds.

For some time Rome had dealt harshly with the leaders of the people, determined in its object to establish peace among the inhabitants rather than strife. Although acting severely with those who would not answer truthfully, the judges were instructed to deal leniently with all who would recognize Rome and withhold nothing from the judges and generals, and guaran-

teed them full protection from any and every design of their brethren. The cunning and denials pursued by the priests and scribes had proven a great failure in the many trials the ecclesiastical body had had so that other means and plans for self-protection had to be invented.

It had cost Rome an enormous amount and caused it a great deal of trouble to keep the Chosen People in subjection. The many uprisings had proved destructive to the welfare of the country at large which Rome had found to be rich in many resources and to develop it, was its principal object. To succeed in its design, Rome started to study the lesser priesthood in its application of religious honesty and finding it wanting and unreliable, determined to get at the higher priesthood to unravel the plans and methods pursued by the Sacred Council. Evidence after evidence had been carefully collected as it was the object of the government to lay bare the treachery of the ecclesiastics before the people, giving them an opportunity to understand that Rome was not at the bottom of the disturbances nor the uncertainties in commercial affairs but the mismanagement was due to the church authorities.

Rome had selected her very best and wisest men to undertake the investigation, yet Israel would not submit but sought to evade and cunningly deceive even Cyrenius. The Sacred Council felt itself quite safe from the invasion of Roman authorities. It had the people well subjected and controlled and every and all uprisings were ingeniously laid at the doors of the heathen population. Still, Rome had been deceived by the chosen leaders too often to have any faith in their sincerity and Cyrenius issued orders to give matters undivided attention. For some time great disclosures had been made and many of the district leaders and high abbis had been brought to justice, while the Sacred

Council had been attentively shadowed in all its movements and operations.

Up to now Caiaphas had proven a very deep and shrewd diplomat and the diplomacy pursued by him of such an ingenious nature that Cyrenius well understood that it was best not to advance too hastily but rather use caution in all his movements. Caiaphas felthimself safe even to the last, his plans being of such a nature that nothing could injure him directly playing the role of the mediator between Rome and the Chosen People. He had his agents so well trained and under control that even in case of emergency, he would be spared even though it cost the lives of thousands of innocent but blindly led fellow-beings. Still, any and every misstep on the part of the members made matters more complicated to Caiaphas and affected his plans to a certain degree, forcing him to the adoption of more strenuous and vigorous measures.

He feared betrayal, although it hardly seemed possible. Still he thought it best upon Jessah's refusal to retire to his palace unseen, leaving the members of the council to their fate. But their fears and imaginations proving unfounded, upon second thought they were aroused to madness and rage. The expectation of being dragged by Roman soldiers before the Tribunal any moment had come over them like a cloud before the wind and it was almost impossible for them to fathom and understand so unexpected and unlooked for downfall of their plans. Some admired the step taken by Jessah; they admired his courage in throwing to the ground the plans of Caiaphas. The admired the fearlessness of one man in Israel daring to treat Caiaphas and his colleagues with just scorn. Others again attributed such an act to rashness and could not understand how Jessah dared to belittle their venerated and

much feared leader and humiliate them all by throwing to the winds what seemed to them to be the turning point of the whole nation's good.

Caiaphas was sadly disappointed and although sufficiently assured of his own safety, felt it wise to change his tactics and to bury his sweet dreams of despotic power in the ocean of the past. But he could not forget Jessah, he could not forgive the terrible humiliation he had suffered before his cabinet. The attention once paid to the enforcement of his plan and the hatred and malice he once directed toward Rome and everything Roman, were now turned against Jessah and he began to invent and concoct plans for his destruction. His heart was filled with bitterness against the man whose might, whose appearance, whose presence had inspired him with the fondest hopes of winning his way and enhancing his own power, of seeing Israel in its glory. Now all was taken away from him by one stroke of this meek and lowly Nazarene.

There seemed to be nothing too severe with which to revenge himself. But how? This was a question that puzzled Caiaphas and his colleagues. Men upon whom Caiaphas once depended for support, and whom he had held in subjection for years had lost their confidence in him as a leader. The influence of the once feared high priest with his unlimited power of control and sway over the members of the Sanhedrin began to wane in its glory and Caiaphas to be brought down to the level of the common members. Joseph, of Arimathea, with his almost unlimited wealth, was no longer the willing instrument in the hands of Caiaphas ready to follow the latter's bidding, and Nicodemus, the right hand of Caiaphas, had declined further aid in every move that would injure the welfare of the members with the government of Rome, while others resigned their positions

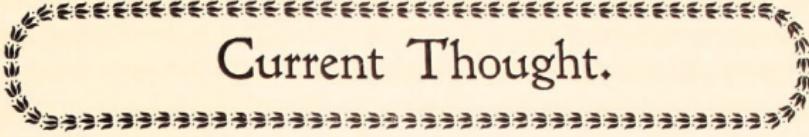
in consideration of the dangers that were staring them in the face since his memorable humiliation.

Yes, Caiaphas had met more than his equal. He felt it, he knew it. His power as high priest among his own people was broken. To restore it, there was no possible chance, but to revenge himself became his life long study in which attempt the few, remaining, loyal to him, promised to aid. Although blessed with ingenuity in concocting plans and intrigues, Caiaphas found it a hard task to invent the required means to bring about his downfall in the case of Master Jessah; still, he felt that life would not be worth living should he not have some object to pursue and that object was to sit in judgment upon Master Jessah.

Every opportunity was carefully watched to throw obstacles in the path of the Master, and if needs be to lay traps for foul play if all else should fail. To see the Master suffer and to bathe himself in his bleeding side was the wish and prayer of Caiaphas. His position as high priest was secure even if his prospects of rising higher were dashed to pieces. Although his power had become greatly limited and sadly shaken and the confidence once possessed lessened, he was determined at any cost to redeem himself before his council as a man still of influence and power.

(To be Continued in the Next Number.)





Current Thought.

A General Awakening.

THE interest that is being taken in the Mazdaznan Philosophy shows a decided progress in every line of thought and that the spirit of Liberty is at work on every hand. People at large are beginning to realize more and more the necessity of the cultivation of the twelve senses and the proper adjustment of the functions of the body. We begin to awaken to the fact that upon the capacity of breath and the action of the lungs—thus bringing about a normal circulation and purification of the blood, as well as the generation of the electric fluid through the correct vibration of the ganglia of the nervous system—the unfoldment of the brain cells depends. When these brain cells of ours vibrate correspondingly to the breath action and the generation of fluids through ganglionic motion, the idea, formed by the mind, will enable us to understand the meaning of life, and insures us of the key that unlocks to us the problem of life.

A Word About Liberty.

A GREAT deal has been said, and many more things are going to be said, about liberty. Yet what is liberty? When we fear to think for ourselves lest it might offend institutions of past antiquity, where is our liberty of thought and speech? When two countries are at war and a third one steps in between, aiding the one fighting for liberty, and when the victory is won, turns right around dictating to the struggling people, where does liberty come in? When a great and powerful nation

tries to take advantage of a small country that seeks nothing but liberty and all the others are looking on to see the outcome, where is their love for liberty? When a country oppressed, appeals to a sister nation that continually boasts of love of liberty, and they are told in answer to their just appeals, "that their cause is just but we can do nothing for them," is it not about time to leave off talking about liberty? When we cannot do the things that appeal to us as just and right, we have no liberty, we are not free. We find our hands and feet tied. And why? Because we are not just and true. We are not willing to recognize that the same opportunity and advantages we desire to secure for ourselves, must be recognized for others as well.

The Panic of Churchianity.

CHURCHIANITY in all its phases is being greatly alarmed over the strong wave of free and liberal thought in religious, scientific, sociologic and philosophic problems and is making strenuous efforts to call its sleepy and dreamy adherents to the front, to defend its cause. But the masses although under the hypnotic spell in which they are being held by their suggestions, do not understand the voice of their leaders and these poor hirelings almost turn frantic to see the little heed that their flock is paying to their warnings. These blind leaders imagine that by organizing their members into societies for the promotion of the burning questions of the day from their own limited standpoint, they will be able to counteract the mighty wave of higher and nobler thought. They do not seem to understand that every move they are making will merely help to aid the good cause for the liberation of mankind from authority and authoritative institutions. When the masses once

begin to think for themselves, they will not need the leaders. The efforts those leaders are making to save themselves are only going to get them out of their positions and even if they do not make any efforts to save themselves, their flock will leave them anyway, as the people will gradually be gathered in by this powerful wave which is increasing daily and will carry them to their desired end.

What to Do.

HERE are many things we are aware of in the daily pursuits of life. We know of things we ought to do but when it comes to putting them into practice, there seems to be a certain lack of tactics about us which keeps us from following our own convictions. We wonder and marvel why such should be the case. We try and attempt and even seek to force ourselves to carry out some of our ideas and it seems the more we try and force, the less it is possible for us to accomplish to reach the desired end. We thus arrive at the conclusion that, "The spirit is willing but the flesh is weak." Yes, that is just where the trouble lies. This body of ours is not equal to the demands made upon it. It is not sufficiently developed. We have studied many things, but the simplicity of the bodily life and its operations have been neglected. Thus this body and its functions no longer corresponding in their nature to the intelligence of mind, we are left as it were to our fate. Not until we shall have learned this great lesson, that our attention must be paid to this body, shall we be able to express ourselves intelligently and know that a harmonious instrument will peal forth the symphony of harmonious action.

EXCURSION!

A Trip to The Rocky Mountains.

THIS has been decided by a great number of our pupils, and their friends in Chicago, to take an excursion trip to the Rocky mountain region as far as Salt Lake City, for the purpose of recreation as well as the study of nature in its manifold expressions of grandeur and sublimity. The excursion will leave Chicago on or about Monday, August 4, and all those contemplating going will do well to confer with Adolf Dittmann, 1613 Prairie Av., who will give all the details as to this specially arranged excursion, the round trip ticket for such trip being cut down to the small sum of \$35 and good for 90 days. Those who wish to take advantage of this offer but cannot leave on above day, will do well to secure their tickets as they are given time until August 14, to leave and may join the party out in the Rockies at any time.

The object of the excursion will be to take in a several days' stop in Denver so as to take side trips to the various places and mountain resorts of interest. Next to go to Salt Lake City via Marshall Pass over the narrow gauge, the scenery of which cannot be sufficiently described, it has to be witnessed to appreciate its grandeur. After several days' stop at Salt Lake City, taking various side trips to the canyons, the lake, the mines, etc., including the sights of the city, we return by Glenwood Springs, via the broad gauge through the Grand Canyon, the Royal Gorge also being taken in with stopovers at places of noted interest, Manitou and Pike's Peak and places too numerous to mention.

Although a trip of this kind will take up at least 4 weeks' time, still those of limited time may leave the

party at any time they choose. If it should prove to be of greater advantage to take in the principal part of the sight-seeing on the way going to Salt Lake, plans can be changed at any time. In Denver there is every opportunity to get rooms for the night where two will room together for 50 cents a piece and even less, while, as far as food is concerned, the Vegetarian restaurant has short order plan from five cents a dish up and ten or fifteen cents will pay for a nice meal. Other towns offer good accommodations for the night and there will be no trouble in finding suitable quarters and plenty to eat, while those who were never given an opportunity to fast will find this trip just the chance they need for their particular case.

In Salt Lake arrangements will also be made for the accommodation of our pupils and their friends, and our pupils in Denver will do all they can to make the stay of our Chicago friends as pleasant as possible. Everyone will be expected to look after their own needs as far as peculiar to their own selves, thus keeping the general harmony of the party intact. Do not take much baggage with you. A suit case and a satchel will be all you need, except where several go together they can take a trunk to carry such articles with them as would seem absolutely necessary. The traveling suit should be plain and comfortable.

If you take one extra suit of clothes and three to four suits of underwear and several shirts, a few collars, cuffs, stockings and handkerchiefs, a towel, brush, comb, clothes-brush and a bar of soap which will all go into the suit case, 24 inches long, it will be sufficient. You can carry in your satchel such food as will suit you best when traveling and at stopping places, you can be restocked with whatever you need. Figuring \$1 a day for your room and meals, \$30 should pay for the four

weeks' trip, although there are many who will be able to make it much less than that by applying the science of economy as studied in the Mazdaznan Breath and Health Culture.

Those who prefer to remain longer at places, will have perfect liberty to do so. Secure your tickets at once and do not leave it until the last moment as Bro. Dittmann is making arrangements in accordance to the number going and to give them the accommodations that will save them the trouble that tourists as a rule have to encounter. Get your friends and everyone you know and hear of as likely to take a trip West, to confer with Bro. Dittmann who will give them all the details too numerous to mention here.

Our Denver and Salt Lake friends are requested to help us entertain our Chicago pupils and their friends, as this trip is to stimulate others and to encourage them to join us in trips we contemplate to arrange for once every year to various parts of the world and by co-operation secure rates and privileges which would be impossible to the individual, thus making traveling a luxury to those of limited means, while we, by doing this way, can all afford to gain a knowledge of this world and learn to appreciate it with all its wonders and differences in race, and country. Dr. Hanish will upon proper occasions, give a few of his readings on the language of the mountains and the formation of minerals and their corresponding relation to our being.



Mazdaznan Shop Talk.

WE have not been out shopping much for the reason that we have by a mere glance found that the prices of goods vary in accordance to the standing of the establishment. People worry about us here just as much as they do wherever we go. Of course, this does not worry us any, if anything, it amuses us to see people so anxiously looking after other people's affairs instead of minding their own business. People are quite timid in many ways and in others rather forward, showing lack of consideration and manners.

On our books, we find nine hundred pupils enrolled, but they are beginning to drop out the deeper we get into our studies. Those who drop out cannot keep in line with the studies and as they find that they have work to do, before they can derive benefits from this study of Health and Breath Culture, they drop out, chasing after phantoms to stimulate their unbalanced conditions. There are some of our friends who pity them and who rather concern themselves about their affairs. But why should we, when they have at least twenty more millions of years to get to that point where we are just about ready to leave off? The remainder of our class members, which number about 650 on the average, are all studious and experienced people who have gotten tired of theories and are ready to get down to practical work for the purpose of results.

We called on Dr. Tilden who is one of the foremost reformers in *materia-medica* and who edits a monthly called, "Stuffed Club" which he swings quite artistically over the heads of his contemporaries, and it would not be a bad idea if he hit them a little harder, for they need some heavy blows to wake them up from the state of lethargy into which they have been lulled by the sugges-

tions of text books and authorities. We spoke before the Woman's club one Saturday afternoon on "The Influence of Mother in the Solution of Social Problems." The club is progressing well. A building is being erected for their purposes which promises to become quite a monument to woman's work in Denver.

Some of our friends may think we have come to Denver to take a rest from our labors, but in the language of the *poet* we would say: "Not much!" Although released from case work, setting type for the magazine, programs, pamphlets, cards, etc., which kept us so busy by night after and between class times while at Chicago, we manage to busy ourself here with all kinds of labor and keep our joints well oiled.

Every Saturday we make it our point to walk to the mountains. Saturday, May 24, we took a walk from four o'clock in the morning until twelve o'clock at night with about two hours of rest by the roadside. Our walk from town was a warm one and coming back at night a hard one, having selected a different road for our return. They tell us, we made a journey of fifty-four miles. We did not mind it. The road coming home was poor. It was over clay, shortly after a heavy rain storm, with sun-dried clods. But we did it.

Preparing manuscript for the magazine and other works, with fifteen classes on hand, consultations and appointments, we are kept fairly busy and out of mischief. The marriage question seems to interest some of our friends here as well who think it is a pity our Order does not favor marriage when our services are devoted to a mission of a public nature. Of course, they will change their minds as soon as they have become better acquainted with the proper use of a fountain syringe, which cleanses the body from faecal matter sufficiently to allow normal organic action.

But very few of our pupils are color blind but we had one the other day who, not satisfied with the information we had given on spooks, wanted to know if we could see people's colors. This brought to our memory a little incident which happened some time ago, where we were asked this very same question repeatedly and at a time less appropriate to the occasion, so that we answered shortly, "Yes." "Oh, tell me what is my color, please?" "You're green," we gave for an answer. "Green?" came the response, "My teacher told me that I was blue. Is green more progressive color?" "Certainly," we answered, "it is preferable to 'blues.'" "Oh, how nice of you! But what shade of green?" she further demanded. As quickly as asked, our answer came: "You are 'soft' green." Some bystanders who had evidently done some breathing, caught the idea and burst out in hearty laughter. The querist turned red in her face, which was contrary to the color of her aura, and as swift as lightning turned on her heel and disappeared through the open space left by the builders in cases of "immetry."

It may be well to mention here a little occurrence that is noteworthy because of its novelty and that dates back to our time of leaving Chicago a few weeks ago. We had been given a ring by one of our class members. There is no harm in rings to be sure as long as the "wring" does not apply to the neck. We are quite accustomed to getting rings. We have quite a number of them. We have rings from dukes, princes, counts but quite many of them from no-accounts; as to the rank the last ring may belong to, we shall leave to the judgment of our friends. Well, we received a ring on the way to the depot. We accepted it by putting it in our pocket, judging its value not to exceed seventy-five cents if left at a pawn shop. But the funny part came

in when the party said: "I have bought me a ring, too, of course not as expensive as yours, but good enough;" and with that she showed me a ring that sells at the department stores for twenty-five cents on bargain days. "I got this ring," she continued, and with this she handed it to us, and we were about to put this also into our pocket, saying: "Well, that will do for some of the boys," when she exclaimed: "No, that ring I bought specially that you might make me a present of it!" "Good idea," we said, and handed her the ring as a present with which she had the honor of surprising herself.

This reminds us of another little incident that occurred a few years ago, of a lady, 71 years of age, a widow, who ran across a man about 54 years of age and married him for his poverty, for she lived in comfort and ease. After their marriage, which, by the way, was a hasty one, she handed her young husband \$10 one day to get her a wedding ring. She had moved in the neighborhood of a city, in the meanwhile, and one pleasant day after his usual visit to the banks, which was his sole business as long as her finances lasted, he came home late at night and presented her with a "solid gold ring." She was so happy that she had to tell it to all her friends—the great attention of her husband in buying her a ring—(with her own money). "How good he is," she said one day, "but oh, how wicked the world is to take advantage of his dear heart, in taking his hard earned money for an ordinary brass ring, which turned green on my finger the next day."

The other Sunday we were invited out to take a fruit dinner in company with a Chinaman. We accepted the invitation. Another one followed to dine with some Chinamen in their own home. The dinner consisted of rice, fruit and nuts. We enjoyed the company very much and found our friends very entertaining. We have no

need of going hungry as the air is good around here, although some think we ought to take something more substantial and have sent us zweiback, whole wheat crackers and almonds. We are pleased at the attention and appreciate the spirit of the giver more than the invitations of those who have an object in view when so doing.

Taking Care of One's Self.

WE may flatter ourselves and boast of our learning and the acquisition of our knowledge of things, but if we cannot demonstrate everyday facts pertaining to a life of happiness and health, our claims are false and the premise we are taking in advancing our ideas must prove an unbalanced one. Our mind must be concentrated to the necessities that make up this life, our thought directed to our present need. Our ideas pertaining to the requirements of time must be settled that we may be equal to the demands made upon us and meet the conditions of life with mental and physical powers correspondingly equal to the desires of our innermost heart. Fine sounding speech and carefully selected words and phrases will not insure us salvation from sin, sickness and poverty. The application of simple rules and regulations of the law of nature only will redeem us from environments that have been suggested to us by the breath of mother nature. We are to learn to conquer our own nature, learn to control and govern passion and guard our body, learn to protect ourselves and learn to live and keep up the conditions most conducive to the enjoyment of perfect health whence spring perfect, conscious ideas that will lead us through life gloriously.

Development of the Senses.

JOHN F. MORGAN.

THE two great ganglionic centres or citadels of life, are in the brain and the generative organs. When these are in perfect working order, all our sense perceptions are in a harmonious condition. No electricity can be transmitted along rope wires and no vital forces (living truths) along "rope" nerves to a "spongy" brain. A brain must be healthy, and balanced, with a compact nervous system which must have strong will and a set mind. The quantity of oxygen the lungs can take and the quantity the tissues can store in their recesses can be cultivated by "Breath and Health" practice which will strengthen the respiratory muscles and deepen the chest capacity. The nervous system will be strengthened and made firm, the blood and tissues will be enriched and the liability to any disease very much diminished. The higher emotions are known to be inspiring. Love produces that full inspiration which is called a sigh. The feeling of depression lowers the chest, and mental agony or physical pain produces compression, forcing out the air in a groan, a cry, or a scream.

The exercise of the upper limbs is associated with the energy of the upper half of the body and the superior posterior regions of the brain. Exercises of the shoulders and arms are more tonic and less exciting than exercises of the lower limbs and have a more sustaining and tranquil influence over the nervous system. Systematic exercises which consist chiefly of the shoulders are explained in the course of lessons in the Mazdaznan Breath and Health Culture. The arm above the elbow has a more tonic relation to the thorax, the arm below the elbow has a close relation with the upper abdomen, and its warmth materially assists digestion

and assimilation. The violent passions are expressed by the diaphragm rather than the ribs. Expression of disgust, scorn and hate are made with depressed ribs. Active pursuits add to power and develop character, in particular unselfish actions (such as the work of Dr. Hanish) which give expression to the upper chest and brain. Emotional singing—play while you work and work while you play as children do—done with feeling and expression, with the chest fully expanded and thought concentrated upon breath (GaLlama) will prove to be a most powerful means in maintaining superior health, and is one of the most important lessons in Breath and Health Culture. The active exercise of the higher emotion leads to the realization of Perfect Love.

The lower limbs should have regular but not excessive exercise to sustain the activity of the lower half of the abdomen, with which they are associated by the spinal system. Regular and controlled exercise will promote a normal warmth, depth of respiration and active circulation. The basilar base sustains the upper occipital region and invigorates the brain by increasing the force of circulation which is fully explained in the Intermediate Class, and is promoted by sun-baths. The erect attitude (straight spinal column) gives the influence of the gravity of a column of blood about five feet high, exerting a pressure of more than two pounds to the square inch, withdrawing the blood from the head to the body and from the upper to the lower lobes of the brain. The erect attitude is the attitude of physical force, power and control of animal passion and appetite. The sedentary position is the necessary attitude for repose, well-governed or ethical thought, the relaxation of the lower part of the body producing rest to the lower part of the brain. The horizontal position renovates the body and nourishes the brain. The heart

acts more normally and the circulation of the blood is better while the vital forces are also assisted by the warmth given to the spinal column.

Mental fatigue can be relieved by mere muscular exercise in which the brain is passive. There is nothing that can accomplish the purifying of the nerves and development of the senses more quickly than the natural tonic of joy. A simple life is very pleasant to a normal nature. We ourselves are self-creative and have the ability to reproduce at will such bodies as we choose. We are endowed with all the faculties for building and rebuilding our physical organism. Each little cell is constantly tearing down the worn out material and replacing it with new. Each cell is a builder, a carpenter, assigned to his particular duty, and working in unison and co-operation under the direction of the architect—the mind. Our bodies take form and shape according to the predominance of our conscious thought (not the unconscious products of the mind, a drifting condition). Man is capable of externalizing into flesh and blood according to his own suggestion of health. He is the artist, the mighty creator, the reflection in the mirror of nature of Divinity.

On March 21st., the planetary positions and conditions were very malignant, in particular Saturn and Mars, the vibrations of which produced excruciating pains in my chest, shoulders and head, suggesting La Grippe, when my intuition suggested to me if I wished to raise my vibrations to Venus (harmony) to take a seven day fast and drink one cup of Mountain sage tea a day, which I did in connection with “milking the tongue” as we have been instructed in the Advanced Course and it cured me of catarrh (stomach, throat and nasal) of twenty years’ standing and removed cobwebs from my brain. I had no craving for food during any

of the time or any other inconvenience. The pains ceased the second day. I lost only three pounds. I drank only one cup of hot water each day on rising and retiring, containing a teaspoonful of strained honey and for dinner at 6 p. m. drank a cup of Mountain sage tea.

The senses are physical tools or organs which we use when we come in touch with matter. When the senses are perfectly developed, the brain cells are active and we know all things. This is accomplished when we become Masters of the Individual Breath and come to the realization of the Individual Self as taught in the Advanced Class of the Mazdaznan Philosophy. A mechanic who has a chest of forty tools and can use only the hammer, saw and gimlet has little chance with his fellows and soon falls behind. Science asserts that vibrations are eternal whether of light or sound. The ether being a reservoir that never perishes, they go on forever. Between the highest vibration that reaches the ear and the lowest that reaches the eye there is an unexplored domain. We have as yet no senses developed that can translate its phenomena, since out of the 72,000 material nerve centres only 256 are active. Very few of our motor nerve centres of the brain have been localized. When we learn how to live as taught in the Advanced Class and bring into activity 365 additional ganglia each year, we will find the senses to possess wonderful powers. We will have wings in our feet and brains in our fingers, as the blind have gray matter in the finger tips which fact describes the beauties of nature in their "Ideal World," the same as have also the deaf and dumb.

We draw our life from nature through millions of pores and in many other wonderful ways. We call ourselves practical when our actions are felt,

heard or seen. Thought currents of sympathetic vibrations, to the sounds of which we are attuned, will reach our ears. Few people are aware how intimately the sense of smell is connected with the sense of taste. Yet the connection is so strong that many substances become tasteless when the functions of the nose are suspended by a severe cold or in any other way. The organs of taste are able to distinguish a large number of different flavors and it is perfectly possible either to cultivate or deaden their sensibility. The natural flavor of food makes it more palatable and better for the digestion. The flavor of food depends upon the amount of dextrine and sugar, and in particular slow mastication and the mixing of the food with saliva. Not only hunger but love and pain emit their own peculiar odors and flavors.

Exercises to be beneficial and invigorating should be done with pleasure and a happy state of mind. They should be sufficiently vigorous to compel active respiration and expansion of the chest. They should also bring a glow to the surface and those who do not produce that invigorating effect should resort to rubbing the skin with a crash towel for a few minutes every morning. We should learn to bring our full will power into whatever we do. Women are superior in longevity because they maintain a more complete and symmetrical activity of the brain. Our leading idea should be to cultivate the upper lobes of the chest and the front lobes of the brain, as from these regions as well as the generative functions, life flows out to the entire body. Many insects hear a lower vibration and some animals smell and see a higher one than human beings do. The cat's whiskers of touch are highly developed, and the instinct aroused from the delicate nerves coming in contact with objects in the dark is remarkable.

Nature's chromatic scale has many octaves. The universal energy finds utterance in the weeds as well as flowers, in fruits and forests and the same creative force is at work in all. Nature insists upon perfection and all deflection of types carries the seed of their own destruction. True life is painless. Normal living is a pleasure. The higher vibration of the sense of sight is clear seeing. The higher vibration of the sense of hearing is clear hearing. Fear or resentment are inharmonious notes and prevent clear hearing. True love is an ethereal vibration rather than an impulse. Impulse is rather the incentive to passion emanating from uncontrolled vibrations as defined by Mazdaznan Philosophy. Every sense has an individual intelligence and language of its own, with which we should become better acquainted and listening to their warnings would save us much trouble. You are referred to Lesson One for the names of the twelve senses.

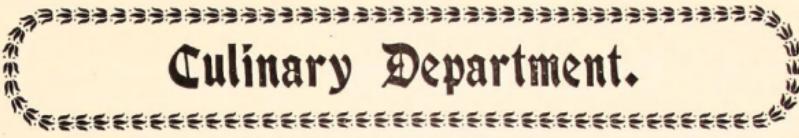
The seventh physical sense, intuition, is our best guide to the physical sense condition of the body. It controls the supply of cellular energy and acts as a teacher to the physical wants and desires of material man. Psychometry which is a higher vibration of touch, a soul sense, answers for a measurement of things incomprehensible to the ordinary senses. Thought transference I use daily to great advantage in my business. It saves telephone calls. Every time we form an idea, our brain is set in motion. Action continues the motion of the atoms on the thought plane and that motion is conveyed plainly to one who is mentally harmonious and in accord with us, the same as the sensitive apparatus of wireless telegraphy.

Remember and "Oh, believe that every sound that thou oughtest to hear will vibrate on thine ear. Every word which belongs to thee for aid or comfort shall

surely come home through open or winding passages." This world is God's training school for heaven. Science now claims that nine-tenths of food nourishment is derived from the air, that our bodies are subject to an estimated pressure of fifteen pounds to the square inch of atmosphere and to two hundred pounds of the ether. The idle man degenerates, the busy man develops. The expansion of the chest indicates the development of the brain. Sense the aromas in the beautiful landscape of the finer forces of nature.

As we control our thoughts, we cease to suffer from the thoughts of others, the problem being to maintain a balance between the positive and negative conditions towards polarization. When you get into a strange house your sense of touch informs you of the mental condition of the owner. The universal stores of God are open to every honest demand. I am happy to say that the Mazdaznan Philosophy has uncovered a field of useful knowledge to me beyond my most sanguine expectations and I feel to tell it to the nations. Dr. Hanish once said, "that considering the condition I was in, I had done more wonderfully than any of his 4000 pupils of the past two years."

SOMEONE has foretold hard times. Such times are periodical and are a good thing. Before long, fuel will rise in price in spite of the finding of the many oil wells. As soon as fuel together with food will get to the top notch people will awaken to the fact that it is not necessary to cook and bake our foods and that with a handful of wheat and fruit, with a few spoonfuls of oil or nuts, changed off with vegetables, we can get along nicely. Let us pray, "Thy kingdom come." To some, of course, it does not seem to come in my way nor in thy way—but it comes just the same.



Culinary Department.

Musser Wheat Dish.

TO one cupful of wheat coarsely ground and soaked over night or for a few hours, use one egg well beaten and $\frac{1}{2}$ cup of cream added to it, which you pour over the wheat. Use neither salt nor sugar. You can get your grocer to grind the wheat for you if you have no grinder of your own. For a change you can soak a few raisins with the wheat which gives it a decided flavor and sweet taste. A few blanched almonds, ground and mixed in with toasted wheat flakes or soaked wheat will furnish a nice dish. Instead of the cream and where something warm is preferred, hot cereal drink may be poured over the wheat.

Amelia Bread.

GRIND two-thirds of a pound of seeded raisins in your vegetable grinder. Then take a quart of luke warm water, one teaspoonful of salt, two to more spoonfuls of almond or olive oil (or any vegetable oil) stir it all together in the water, and until the raisins seem all dissolved. Then stir into it home ground wheat (partly coarse) until all forms quite a firm consistency. Cover the dish with a cloth and allow it to stand over night. Then knead the same as you would for making the plain unfermented Oriental bread. Bake in a slow oven for 2 to $2\frac{1}{2}$ hours in covered pans.

The above dough may be used for fritters by adding a well beaten egg to the consistency and frying it in plenty of hot olive or vegetable oils.

Voices from our Field.

Our Pupils and the Public in general are requested to send in their experiences in fasting, dieting and breathing for publication under this heading, thereby showing to others the benefits that are being derived in following the teachings of the Mazdaznan Philosophy. "Hide not thy light under a bushel."

RECEIVED GREAT BENEFITS.

Dr. Hanish, Dear Sir:—I have received great benefit generally, both from breathing and fasting. I have fasted once only and it has been very good for me and I will do more fasting as I go on. I eat two meals a day and sometimes only one meal. I am very happy to have had the opportunity to belong to the classes and desire very much to enter the Inner Course. Yours respectfully,

Chicago, Nov. 8, 1901.

Elizabeth Dorn.

GO THOU AND DO LIKEWISE.

Dr. Hanish, Dear Sir:—It affords me great pleasure to be able to testify to the great benefits derived from your lessons of the past year which I have demonstrated to myself most satisfactorily; with the exception of a slight paralysis last summer, I have never enjoyed better health—been entirely free from colds and coughs, and my sleep is undisturbed, which previous to joining your course had been very restless and unsatisfactory. I found that after having taken three fasts at intervals of three and four weeks, I could think more clearly and grew so very independent that I was censured for it—at least I asserted my independence more forcibly than heretofore. I wanted my rights and actually demanded them. Later, I took an eight-day fast and I could have gone fourteen, had it been necessary. Had no disagreeable sensations, although at the time I took it I was obliged to prepare the food for a family of seven. When very tired I take a breathing exercise and find relief immediately. Whenever any remarks about my personal appearance are made, I hand them one of your cards, and say, "Go thou and do likewise." Yours for all good things.

E. G. Cowdrey.

Chicago.

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NO MORE HEADACHE.

Dr. Hanish:—I should like to join your Advanced Class in Breath and Health Culture.

Where I see that I am most benefited is in my not having any more of my headaches that I have been accustomed to having and am able to walk with more ease than for years before. My eyes are somewhat improved, too.

Sincerely,

Winnetka, Ill., Oct. 25, 1901.

Mary Osgood,

BREATHING CAPACITY IMPROVED.

Dr. Hanish, Dear Sir:—I finished the first course in Breath and Health Culture last spring and would like to join the Inner Course you commence shortly. I feel I have been greatly benefited by the exercises I have been able to follow and feel my breathing capacity has improved since. Sincerely yours,

Chicago, Nov. 2, 1901.

Anna N. Robinson.

Adolf Dittmann, Dear Sir:—I hereby apply for membership to the Advanced Class. I have taken two fasts of eight days each, and one of fourteen days, which has been recently completed. The inability to express in words the good which I have received from Dr. Hanish's teachings, compel me to remain silent. Respectfully,

W. H. Overton.

BORN AGAIN.

Dr. Hanish:—I have taken the breathing exercises daily since I commenced last spring and they have benefited me greatly. At first my lungs were so congested that it is only recently that I have been enabled to take long full breaths. The last few days I have improved wonderfully. I took the sun-baths an hour a day through July and August but am not able to take them now. They were of untold benefit to me. I took the colon treatment for twelve weeks and other treatments that you prescribed in that course. I have fasted, first two days then later on eight days twice and now am fasting one day a week (Thursday) and at Christmas vacation will take another fast. I feel that I have been born again into the sunlight of freedom and shall never cease to rejoice that I found this system of breathing.

I remain yours in the truth and for all good things,

Oct. 22, 1901.

S. Frances Parsons.

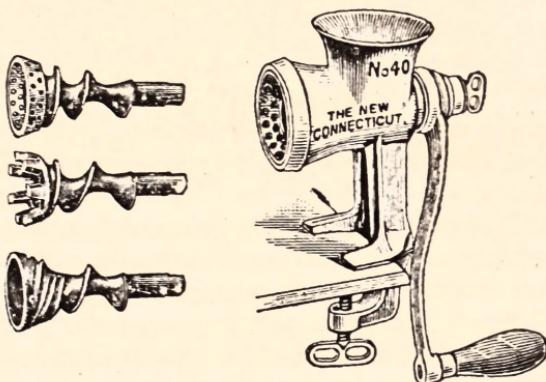
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The Sun-Worshiper

Truly the Light
Is sweet, and
A pleasant thing
It is for the eyes to
Behold the Sun.



And the Light
Shineth in dark-
ness and the dark-
ness comprehended
It not.

Vol. I.

Chicago, August, 1902.

No. 8.

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THE SOURCE OF LIGHT.

A sunbeam crossed my way;
"To question," asked the ray,
"From whence the light?"
It danced athwart my sight,
And flashed in prizmy hues
From drop of morning dews,
That gemmed a curving frond,
And said: "Beyond."

Where solar masses whirled
To shape a forming world.
I asked again.
There came a weird refrain,
As though a force intense
Half startled latent sense,
"Where is no eye to see,
No Light may be."

Of that vast orb, the one
Of central suns, a sun,
The truth I sought.
My words no answer brought
"Order and Law and Force"
We know, but not the source."
The circling spheres respond,
"Seek still beyond."

Of stars whose orbits strange
Are infinite in range.
Once more I prayed
To be once more gainsayed.
"The endless way we go."
They said, "we truly know,
But may not tell aright,
What earth names, Light."

Weary at last of quest
That had no wayside rest,
No final goal.
I questioned, then, my soul.
Not from afar, nor near,
Yet voice came, sweet and clear,
"Light's source is here."

Amelia Hyde.

The Sun-Worshiper.

Vol. I.

Chicago, Ill., August, 1902.

No. 8.

Jehoshua Nazir.

JESUS THE NAZARITE.

Commonly Known as Jesus the Christ. His Life and Mission as Found Recorded in Oriental Temples. Unveiling the Mystery Commonly Connected with his Birth, Filling out the Loopholes made by the Gospel-Writers. Revealing his true Character and Life. His Position of Trust, his Membership to the Sanhedrin. His Crucifixion and Release from the Cross. Completing this All-Important Narrative in Consecutive Articles.

(This Narrative began with the first number of The Sun-Worshiper.)

FAATHER Eliye-Eli who had watched the developments of the new turn of things was pleased with the stand taken by Master Jessah, and he found himself placed in a position, where, although advanced in years, he was able to render active assistance. It was hard to tell the final outcome of all this; still Eliye was confident that it would bring about a change that would at least revolutionize affairs in his country. Since the procuratorship of Pontius Pilate, he had made it his point to protect him from the intrigues of priestcraft as he had protected Herod, the Great. Eliye had made it his mission to do all in his power to abolish the many in-

trigues the priesthood had concocted and, to be more successful in his work, he held such positions as would enable him to serve as a guardian angel.

Master Jessah breathed more freely after he had refused the position offered. After a debate of forty days and forty nights in the Sanhedrin, he concluded that nothing for the liberation of the masses from their oppression was to be expected from them and he hungered after justice and righteousness. He was enhungered for the associationship of those who would be of material benefit to help uplift humankind, to educate the masses; to work among them personally had now become his object. The learning and education he had received, the experiences he had gained in all his travels proved of great value to him, now that he had nothing to hope for from sources he had expected to be able to work with in harmony towards gaining his end—to liberate mankind from the superstitions of the past.

Rome was friendly to him and his work; not interfering with the policy of the government, no obstacles had been placed in his path. He had no enemies among the Romans, and the governors and princes, in so far as acquaintanceship had been made, were all kindly disposed toward him. His bearing, his personality, his learning, his character and exalted life, all won him friends and admirers wherever he went. The simplicity with which he was able to present his cause, and his powers of adapting himself to circumstances made him liked and beloved by the lower classes as well as those in higher stations in life. His society and associationship with him was sought by men of the highest standing and his presence was considered an honor by those who had extended to him an invitation.

Although his attention had been directed towards his own people, he found his greatest admirers and fol-

lowers among the gentiles of the higher caste. To reach the minds of the people in general, he paved his way into their confidence by advising them as to the welfare and care of the body and relieved them of bodily afflictions, effecting cures even where the learned of Israel had been at a loss and where the prayers of the Temple and the Circles of Silence of the patriarchs would not reach the case. It was no wonder then that instead of going to Jerusalem, the crowd would follow Master Jessah, the Nazarite, to be advised and healed by him who was greater in power and knowledge of the things of nature than those sitting in authority and judgment.

Versed in astronomy and the kindred sciences in a way adapted to his own nature, he was able to take advantage of many phenomenal occurrences in nature, which were looked upon with awe by the unlearned, and had put the learned to marveling because of his ability of foretelling events of a purely natural sequence. His work, although confined to the borderland of Israel, spread even beyond the land of Zion and many came from afar to seek his advice and listen to his wonderful instructions that were full of life and wisdom. Judges would seek advice of him in matters which were perplexing to them in their profession, doctors would consult him as to the plans to be pursued in matters of education, divines would confer with him about questions of importance to be theologically solved; while scientists sat at his feet to learn of him the law of the operations of nature.

As he gained friends among the gentiles, and the masses followed him because of the good he had done for them, the bitterness among the scribes and Pharisees increased, in which the Sadducees even joined, tendering services to their otherwise hated brethren, for they had now to deal with a being who was far superior

to any they had ever come in contact with before. But Master Jessah, once a Nazarite, was determined to carry out his mission among men. With the people as well as those in authority he was in favor. His work grew and he had a following that had to be recognized. Many became his disciples and from far and wide, men of letters began to take up his work and carry it to the villages round about. Even there where his own personality and hands had not accomplished the cures, they were attributed to him as in His name, which had become so popular among the less orthodox people and many things were accomplished which gave them belief and confidence.

In a few years of his mission, he had more disciples carrying the gospel of liberty abroad than any system ever known to the philosophic schools. The faith in him and in his ability as a leader grew daily and of the Roman warriors and leaders many sat at his feet to take their instructions. It was no wonder they finally worshiped him for there seemed to be nothing which he could not answer intelligently. Even subjects never thought of before were introduced and handled by him in a manner most convincing and in perfect accord with all natural law.

He desired not fame or fortune. He labored not for his own glory and honor. He would not that people should bow their knees before him. He simply wanted to be one like unto themselves. Throughout all his work he carried that idea of Individuality very strongly, with the object in view to bring about the collectivity of mankind towards one common end. His great efforts in keeping peace among the masses, teaching them to be just and cease their riotous living and their malice against their neighbors, made him famous among the gentile population, and, had he so desired, no position

would have been too great to be conferred upon him, for among potentates and princes he had his foremost friends and admirers.

(To be Continued in the Next Number.)

Cleansing the Body.

WATER was the symbol used to make plain to the mind the necessity of cleanliness. Purity of body corresponds to purity of thought. But the appearance of cleanliness is no more purity than is admiration of a virtue which we do not possess ourselves the virtue itself. The water is the external application which will help to remove waste that has accumulated to a degree where it becomes possible for water to reach it. But there are times when water will no more wash away dirt than blood would atone for sin or crime. To possess a clean body, it requires that this body be kept active. Through activity the impurities if any will be driven to the surface and by virtue of a process peculiar to the body, they will be thrown off, thus keeping the body clean. We must learn to stop the source which pollutes our being. We must learn that misdirected thought to realms incomprehensible to our mind and uncertain of our ability to control, will bring suffering upon us which cannot be atoned for until we retrace our steps and learn to go slowly and surely. A lake without an outlet will in time turn salty and even bitter, while if it has no inflowing currents, it will turn stagnant and become unfit for use. Our being is only too apt to take in but never to give out, give out but never take in, or to keep to its ownself and thus become useless. We are to take in and give out constantly, such is the sphere of conscious action. We shall then always remain pure, for the ever flowing fountain gives forth purity as it takes it in.

Current Thought.

WHAT vegetarianism with all its variations could not accomplish, the meat trust as with one stroke has driven people to consider the question of diet, and its foremost enemies are by degrees admitting that a meat diet, not only from a humanitarian standpoint, but scientifically considered, is an abomination and a curse to mankind.

* * *

SOIALISM has had its struggles in its infancy and reaped nothing but blasphemy and contempt, but the continuous growth of combines, trusts and monopolies, has gotten hold of the big fellows even by the throat and "Socialism" is the cry on all sides. People are being driven into it. Everything has its time, and where people forget to reason, nature in its tender mercy will force conditions upon us that are bound to make us think. Sometimes it is a hard proposition, but some of us will not listen to the voice of warning that comes to us and as we are being left behind, we have to run if we wish to catch up with the demands of time.

* * *

INDIVIDUALISM is dependent upon the awakening of the self-conscious condition of man and cannot be taught or defined. It is a growth of the inner man towards an expression through nature. The willing one may understand and follow the still small voice that leadeth to the goal. He who leans upon the word of others is merely a slave of suggested conditions and has no part in Individualism, as he merely represents a part of the whole.

What is Mind?

MIND is merely the Principle of Thought, which asserts itself as a condition through the harmonized collectivity of the intelligencies of energies composing a form or body. The condition of mind, or the condition of collective intelligence called mind, depends for its conscious position upon the corresponding conscious intelligence making up the energies. Whenever these energies manifest a drifting tendency, then the mind, unmindful and insufficiently centered, expresses a state equal to the conditions it represents.

If the energies become active in a negative direction, the mind necessarily expresses the same condition and vibrates and reacts its motion correspondingly to the condition of the strongest vibrations of the energies. Thus our mind may become negative and subjective to the conditions round about its own domain, while if the energies vibrate towards the positive expressions of its dual nature, the mind becomes positive and in such a state manifests positive activity, which in its extreme effort becomes as detrimental to the harmony of collectivity as does the negative nature of expression.

Here it is that in our drifting condition, we manifest a mind in accordance to its position of centralization. In some respects it expresses itself intelligently as to negative and then again to positive reasoning, while again it takes on a spiritual tendency and sometimes a material and carnal condition. Not until conscious of the position and location of the Presence of mind, will we begin to note the manifestation of functions polarized towards one common center, and that the mind which thinks also remembers, reasons, reflects, perceives, understands and realizes. Just as much as every sense condition necessarily concentrates

to one particular organ for intelligent expression of the sense latent in every individual energy, just so every condition representing principle must locate to an organic function for respective concentration and material expression. To lack presence of mind, to be unmindful, to be unable to remember, means that the intelligence of collective energies is insufficiently centered, thus location to a given point is uncertain and the mind adrift.

"Honor Thy Father and Thy Mother."

ONE of the commandments of nature calls out to us "Honor thy father and thy mother that thou mayst live long in the land that the Lord, thy God, giveth thee." Considering the commandment from its literal standpoint, it will not prove satisfactory for the reason that so long as we have no proper understanding of honor, nor of father and mother, we only too frequently find contradictions expressed in nature which to explain would get us into deep controversy with no way out of it. Not until we have learned that the earth is the father and the bosom of the earth, the mother, shall we more readily grasp and understand our relation to nature and the obedience we owe to the same.

We speak of Adam and Eve as our first parents, necessarily we would expect them to have honored the source of their represented life, and as we are told that out of the earth they had been formed, we agree that to the earth the honor of form and formation would belong. As the earth is to form the ever inductive principle towards life, so the bosom of the earth itself is the creative principle expressing and preserving such life.

To the latter, our attention must necessarily be paid to attain to the former, which when controlled, then understood, becomes the perpetuative. The more natural, or closer to nature, our every day life, the greater the manifestation of life emanation. While the further away from home, from nature, we go, the more foreign our position in life becomes and misunderstanding drags us down to the depths of ignorance, resulting in the severing of the cord that binds us to nature, until we find ourselves encircled with the arms of death.

Adam and Eve ate of the fruits and grains in the Garden of Eden, had for a covering a leaf, while at night the star spangled sky covered them from the eyes of the world, keeping them close to the bosom of the earth, who cared for them maternally and tenderly. Hundreds of years, they lived in bodily manifestation, while to-day a life of one hundred years almost seems like a marvel, a fable of old. The more we get away from the simplicity of nature, the shorter lived we are and the greater the burdens we place upon our own shoulders. We are always thinking of comfort, of rest, instead of taking an object lesson from nature which preaches to us ever activity, wherein there is life and continuation of life.

We eat too much, far too much, and enslave ourselves to the abnormal craving of a disease we choose to call appetite, which appetite controls and governs us until we become subjected to it. The serpent constantly calls to us, "Eat, and you shall be like unto God." "Eat," everybody around us calls out, "For food will give you strength and vitality." "Eat," the mother says to her sick child, "So you will get strong." "You must eat," the physician advises, "So you can build up." Whichever way we turn, we hear nothing from morning until night but "Eat," followed by the

clattering of dishes, the rattling of cooking utensils and the bustling of getting meals ready. Ever since the serpent advised Eve to "Eat" and Eve asked Adam to follow suit, has Adam had to turn his attention to the field and hustle to satisfy the appetite to which he has enslaved himself. Ever since, Eve has worked her way to the heart of man through his stomach and the tickling of his palate by dainty apple dumplings, which occasionally get stuck in the throat of Adam. If Adam had never said, "Yes," the trouble would never have been started but Adam keeps those jaws chewing away, until he develops a bay window of huge dimensions or, by too great an overaction of the digestive organs, dwindle down to a skeleton, while Eve has to reflect his condition in a like manner, by virtue of testing the dishes to experience the effects.

Only simplicity in our mode of living and the conquering of the enemy of bodily happiness—the appetite—will insure us a better day. When we hearken to nature's own calling and learn that but very little of the store house of nature is required to keep up the continuous formation of cell energy, shall we become aware of the fact that in the presence of mother nature alone we find the incentive towards perfect manifesting life, and that in the accumulation of the energies constituting the Essence and Principle of Life—the Ga-Llama—we shall place ourselves into a position whereby we absorb from out of atmospheric nature the very life of our conscious manifestation. Out in the great expanse of nature, and not in a world of limited dimensions, out of the ever vibrating air currents, we shall draw into our physical being the life energies of our collective being. We shall learn that not the soft and pillow'd bed but the hard ground or board will enable us to learn to control our nature and accustom it to the conditions

of nature, itself, thereby paying due respect to the father and mother of nature, of which we find the parents representatives of this Divine Principle of Life, when we shall honor father and mother not in name but in truth, indeed.

Everywhere yet Nowhere.

WE spend a great deal of our precious life upon questions pertaining to the past and to the future. In our fancy we wander in the past, attempting to find a solace there, when the past has nothing in store for us but graves filled with the dead bones of Israel, nothing but regrets, nothing but conditions undesirable to our progression. We never seem to think for a moment that whenever we allow ourselves to deal with the things of the past, we do so at the expense of the present, which present demands all of our attention.

On the other hand we chase around and worry about the future. Would we only give all the time and attention we waste upon the past and the future to the present needs, no longer would there be any trouble but all things would be well. We should learn to understand that it is this day we need bread and for this day wear to provide it. It does us no good to think of what we once have been. We might have been millionaires, possessors of fame and fortunes, but if we lack the nickel to buy the loaf of bread with, the baker will not give us a loaf on the strength of our past claims, nor shall we ever get a loaf of bread by claiming fame and fortune, which we may be liable to gain in the far off future. The grocer cares not for what you may be some day, he cares not for your millions that are liable to be left to you by some distant relative in the far future, or for the position you are apt to get, he wants his cash to-day. The chances we figure on are rather slim and we might

as well submit to the inevitable and learn to accustom ourselves to the conditions and environments of time, with the object in view to watch our opportunities and take advantage of them whenever they present themselves.

There are about fifty million people in the United States, born in this country and entitled to the presidential chair, that is, they all have a chance. Every four years such a chance is being offered. Have you ever thought how long you would have to live before you would get a chance were the position to be given out in routine? When you come to compare the millions and the one chance in four years, you might as well sell your chance if it is worth anything. The great trouble with us is that we take too many chances, wasting our life with vain hopes instead of getting up and doing with a will and working in a direction most conducive to our well being.

Mazdaznan Shop Talk.

We are enjoying ourselves immensely. When not busy in class work, we take a walk to the mountains. One Saturday we walked fifty-four miles from five o'clock in the morning until midnight. Of course, our friends are anxious to know how we managed to keep comfortable as the day happened to be a scorcher. As far as ourself is concerned, we should never have thought of asking such a question. Still it may be well to state right here that we occasionally threw out our chest and took especially well-drawn breaths. Naturally, we do not take kindly to the drinking of water while walking, and the crossing of streams never even hinted the idea of drink, but now and then when taking a full breath, we would open our mouth immediately after it

and swallow or catch the last current of breath. This would satisfy thirst as well as hunger.

There are people who will continue to concern themselves about us and friends think it would be a good idea to write up a so-called biography, so they would know all about us, but then—we are not dead yet, and those who concern themselves about us will never have the opportunity to see us in that state, and we do not care to see them in that state either, although they won't be able to help it. We always make it a point to meet people half-way and don't mind shaking hands with them, but the other day we heard a lady tell another that the reason she did not want to shake hands with us was because she was so amorously inclined, that if we should ever come into her aura, we could not help but love her, which, of course, would be against our principles.

Our young friend, Henri Keates, who assists us so admirably in the work here and who says very cute things occasionally, happened to make a remark loud enough for the lady to hear. He meant she would necessarily have to be put upon a pedestal in Jupiter so as to be looked far enough up to, to be admired, whereupon her Venus like form twisted itself upon him in a fury as if to devour him. At this, he called our attention to this new turn of affairs. We were busily engaged otherwise and so we simply said: "Never mind, Henri, just let the duck go." This, of course, brought things to a finish. The woman grabbed her "duds" and left the room with the remark, "I shall never come to this class again." And she kept her word, for she came to the next one, although Henri had given her the penny back she put in the basket by mistake. Henri has given quite a number their pennies back, as he thinks they need them for the concentration exercise.

We do not receive many invitations here and that pleases us greatly. In fact, it shows that people are advancing beyond the idea of inviting us to dinners. Whenever we want anything specially nice and oily, we go out by the river bank, into a woody place, and start up a little camp fire. We take some corn, flour, eggs and milk and make a batter that by beating becomes very light and then bake fritters in hot Wesson oil. Those fritters grow in size until the fresh air almost raises them out of the frying pan by virtue of a knife, and we think there are no fritters like them. We are raising our own lettuce and tomatoes, and we enjoy the former very much, but the latter are slow coming as it is yet too early in the season.

The cause of controversy here for some time has been our hair. Quite many of our friends have stirred up a great deal of dust, some of which has got in the eyes of some dear people so that it has made them sore. One side wants that we should wear our hair combed back over the top, somewhat in a pompadour style. The other insists that our looks are improved if we will part our hair in the center as heretofore. As luck will have it, the contending parties belong to separate classes, so that on the one occasion, we wear our hair one way, on the other occasion the other way, so there is peace in the camp. Still there are times when in a hurry that we brush one side up and leave the other down, so that it depends which side one looks at first to satisfy their fancy. Of course, all these things add greatly to our pleasure.

The treatment for the hair seems to trouble quite many minds, and, although very simple, some people cannot remember the recipes. So far as the parasite proposition is concerned, there seems to be no doubt about it any longer, although we do have to repeat the

Chicago story so as to be sure and not be mistaken that people understand exactly right. It was after one of our lessons last spring when several women, as usual, stood in the hallway as if in controversy as to the nature of the parasites we had explained about which are destructive to the hair and to save the hair and restore it, we recommended the use of Australian Oil of Eucalpytus after a thorough tar soap bath of the hair. One of the ladies, with a Norwegian accent, seemed to be the leading one, and in a strain, that showed she had evidently been breathing for some time, she went on something like this: "Vell, I tells you, de doctah may know a great lots, but you shust takes mine advice, you goes to the Boston shtore and gets you von of dem fine combs, and shust comb you hairs mit it and you vill see dem pary-sides comes out quick in a hurry."

The marriage question is still one that troubles some of our friends, especially those who are past redemption and who have seen better days as well as those who believe in trying a thing over again that has proven a failure—just for experience sake. It seems hard for some people to get it into their "cocoanuts" that certain conditions in life have certian regulations and a covenant once made should be kept by all means. We have repeatedly answered those questions when raised in the classes and have shown that our particular order consists of members, male and female, who do not marry up to a certain age, and when past that age they come to a conclusion that differs widely from that of the ordinary understanding of matrimonial ties.

Still there are and there necessarily will be for some time to come, all kinds of *weathered* chickens, ducks, hags and the like who will entertain and concern themselves with ideas about our personality and even advance near enough to get a few of those slaps on their

craniums that will gradually bring them to the point of realization—which is, that they are “bughoused.” Some insist they have known us in some remote incarnation and were we to recognize them all, it would be necessary to start up a henry. There is one consolation in all this. These creatures are all O. K. only they have been led wrong. We always feel confident that after they have gone through the Inner Course and get a syringe, they will get over their constipated condition. Of course, with some it will take sometime, still they will all come out right some day.

Some of our friends, who take an interest in the work and of course have our personal welfare at their heart, which is seen by the presents we get in the form of bread, crackers, jams, fruit and onions, cannot understand how we can bear to be bored by these many people who evidently cannot be quite right. We don't think they can bore us any. Knowing the condition of the peculiarity of the process of evolution, we know only too well that every being is anxious to do right, and that all advice that will help them on their way will be amply rewarded by the betterment of their lives. We are richly repaid seeing them happier and knowing them as more contented in life.

TIT is an established fact that the less brain activity, thoughtfulness, contemplation, consideration, the more food required to satisfy the craving of a depraved condition. The man who is thoughtful, breathes naturally fuller and deeper. The organism thus being under more mastery and better controlled, the energies are more concentrated and conscious.

Breath Culture Studies.

The Importance of Breathing.

NOT only in our present day but from time immemorial, the wise, awakened to their better self, have attempted to fathom the secret of life and in their anxiety for the truth, delved into the very bosom of nature with the purpose in view of finding a key with which to unlock the mystery of man's destiny. The more observant we become, profiting by the experiences gained and applying them to the conditions of our being as we follow the course of investigation, the more readily we shall perceive that life and manifestation of life is a continuous perpetuity of inspirational revelation or inbreathing and outbreathing, involution and evolution.

The more we get an understanding of the power of breath and its importance in the perpetuation of one's own species, the sooner we shall become conscious of a factor that decides our happiness and our woes in accordance to the power or ability of directing vibrations. The peculiarities of individuals may be determined by the lengths and depths of the breaths taken, as well as by the attitude of the body when breathing. Thus even the life of the manifesting existence or length of days, may be determined by one's breath and breathing. Not the size or weight of a body or its muscles decide the ability of being, but the activity of the functions.

The Influence of Breath.

When effort is being made to breathe, the heart may

be forced to greater action in the distribution of the blood, but it will in no wise regulate the circulation. When attention to breathing be paid, but the attitude of body abnormal, the process of purification and better circulation may be insured to the degree that attention is being given, but the distribution of the blood by heart action will be retarded because of insufficient generation of electric fluid. The more rhythmic the breath, the more regular the operations of our organic functions. If we breathe rapidly and short, we are apt to entertain ideas of a drifting and uncertain tendency. The more we continue in that direction, the more fear and helplessness we manifest. While if we take a few well-drawn breaths, we find the heart beating more regularly, while our mind condition becomes calmer and our ideas more resolute in character.

**Breath Capacity More
Desirable than Muscular Development.**

Form and symmetry are requisite towards enjoyment of healthful conditions. When the breath capacity becomes equal to brain expansion, the nervous system thus perpetuative in the generation of electric fluids, there will be no necessity of paying particular attention to the development of muscles, because, by manual labor to which all bodies are called, they will, by virtue of constant activity, keep within their respective positions and respond to the desire of the mind in accordance to the control of the nervous system. Not muscles but nerves decide the success of being. If muscles were the desired end then an elephant, who is all muscle, ought to be the brainiest of all the animal creation. Then the athlete and the gymnast would take a lead in intellectual pursuits rather than in mere sport and prize fighting. No, not muscle but nerves is what our age demands of us and needs.

To Gain Control
Over the Nervous System.

To enjoy more healthful conditions, we need to pay attention to the nervous system upon whose activity and generation of electric fluids, the control of organic functions depends. To gain this end, we must learn to pay attention to our breathing, to regulate the breath and to keep up the lung activity rather than the mere expansion of muscles. Breath capacity, when rhythmic in its operation, controls the nerve action by virtue of a better established circulation of the blood and regular heart action. The brain becoming more expansive or vibratory increases mind control whereby the intelligencies composing the collective energies of our organized body, respond towards organic action, establishing an equilibrium between the functions of excentred manifestation. We may have a large brain but where the breath capacity is limited, the brain can no longer manifest clearness of mind. An intelligent appearing forehead may manifest a very dull understanding, and does not prove intelligence, as a cow evidently has a high forehead, too, but breathing entirely peculiar to its species, its system vibrates insufficiently towards intellectual development. A small brain may prove of greater value when the breath capacity can be established so direct action can take place. Thus small brains by virtue of their perpetuative action may be most comprehensive and studious. The action of the brain depends largely upon the condition of the nervous system and this again upon the normal condition of the blood, the latter again upon breathing. Thus if we become more attentive to breathing, we naturally will enjoy a more concentrative mind, which insures us greater control over the conditions and environments of time. Breath and breathing decides our peculiarities

in character, and the latter the form of manifestation.

The Breaths of the Animal Domain.

Passing through the various phases of animal creation, we shall find that each animal breathes. But the way of breathing is peculiar to each animal in just the same manner as the kind and species conditions its own substantiality, the horse breathes entirely different from the cow, in another way the dog, somewhat different, a cat; in fact, every four-footed animal manifests a breathing that characterizes its own kind, although the breathing does not consist of anything else but the inhaling and the exhaling of breath or air, by which the substance necessary to an animal's peculiar life is absorbed, while the matter useless to its individual nature is immediately removed by virtue of the reactive current or expiration. But the manner or process of inversion and conversion differs widely in the one and the other. It is of vital importance to the peculiarity of one's species as to *how* the air is drawn into the system, *how* the distribution is immediately after distributed and directed, and how instantaneously the useless matter is expelled or exhaled. Herein lies a secret which to fathom and understand and define as well as analyze to our senses, offers an unlimited field of interesting study.

The Breath of Cold-Blooded and Bloodless Animals.

The amphibia, the worms, and the insects breathe also, but how very different is the breathing of the species of these cold-blooded and even bloodless animals. For insects have no blood proper, but merely a juice or fluid suitable to the perpetuation of their nature, and resulting from motion into inverting and convert-

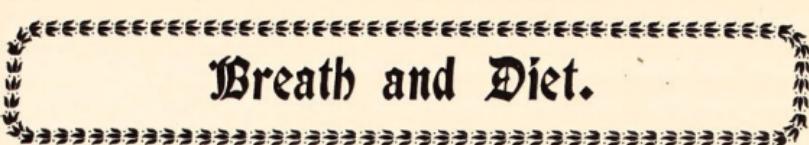
ing action, thereby generating electricity necessary to such animal life, and which develops in the respective receptacles of the animals' peculiar construction. Entirely different again is the breathing of animals living in the water, and as there are exceedingly many animals in the water, differing as to kinds, variety and species, we must take into consideration that the breathing is just as heterogeneous as the diversity of the animals themselves.

As long as we do not understand the necessity of breathing, and *why* breathing is absolutely necessary to the existence of things, it would be of no use to anybody to inquire as to *whether* and *how* things breathe, for the reason that breathing is an act imperceptible to the sense of sight. But as soon as we gain an understanding of the fact, *why* breathing becomes essential to existence, then the questions as to *whether* and *how* become self-evident and answered to a degree, for it is more difficult to realize the necessity, than the questions of *whether* and *how* do the animals breathe.

BREATH alone supplies the system with the elements required for the perpetuation of the organism. Food gives the soil substance of which but little is required. The more studious we become, the more varied our mental attitude, the more control we possess over the functions of the body, the less food we crave.

* * *

WHEN visiting and our company proves congenial and interesting, the subjects considered, elevating and inspiring, we find that a cracker and a glass of water will be partaken of with pleasure and great satisfaction to the organic system and a happy disposition the result.



Breath and Diet.

The Meat Question.

THE selfsame people who but a few weeks ago agitated for the necessity of meat eating as a life preserver, muscle-builder, and the like, are at present very much wrought up on account of the meat trust which has been formed to keep up prices. They now think they can get along without beef and are turning their eyes to fish to give them fishy ideas and a fishy brain. While heretofore they found in beef and pork the very substance of life, they now are making the "wonderful" discovery that as much as fifty-seven per cent. of meat is refuse. That the flavor and taste of meat is undesirable, some of these meat-consuming scientists have just now "discovered." But they have merely made this discovery in rage against the "meat trust." They remind one very much of the dog who begins to growl the moment you attempt to take away his soup-bone.

Vegetarianism.

THE use of grain, nuts, fruits and vegetables as exclusive diet, and the only proper diet, forms the great question of the day and many begin to take up the question because they feel themselves forced into this conclusion. "Meat Trust" is the scare-crow that made the people lose their wits. "Trust" is a word that makes them fear and tremble and yet they believe in trust for the very dollar that is the emblem of their every day thought bears the inscription, "In God we trust." The "trusts" are a blessing. They are merely the outcome of time and are the means to an end to get

the scientists and the masses to think. They need to begin to think of their food. It would not be bad if before long an "Air Trust" would form to corner the air that thereby people may awaken to the necessity of breathing. Everything works well, and as long as we will not learn the economy of life voluntarily, nature in its wisdom will bring about conditions that will force us to the fact that we live for a purpose and to recognize this, we must necessarily begin to think of the things pertaining to our present need, thereby laying a foundation for the future.

The Press of The Day..

TIT is quite astonishing how the Press of to-day that for years ridiculed and belittled anything in the line of foods that was not in direct accord with the flesh-eating idea and their cook books, at present fairly runs over with articles on diet and the agitation for meatless dishes. How all at once "science" proves true in another direction what heretofore was laughed at. We should like to quote a few lines that are at present copied and hashed and rehashed in every leading paper in the country. For example:

"So far as actual nourishment is concerned, the cheapest and best that can be secured is presented by the cereals, viz.: Indian corn, wheat, oats, rye, rice, etc. These bodies contain all the nourishment necessary to supply the waste of the body and the energy and heat necessary to all animal functions and hard labor in a form well suited to digestion and capable not only of maintaining the body in a perfect condition, but also of furnishing the energy necessary to the hardest kind of manual labor. The waste material in cereals is small, and, as compared with that in meat, practically none at all. In fact, the ordinary wastes, such as bran and germ, are among the most nutritive components of the cereals, and both health and economy would be con-

served, as a rule, by their consumption instead of rejecting them as in the ordinary processes of milling. The ordinary cereals of commerce contain only about 10 per cent. of waste, and this is an exceedingly small proportion as compared with the percentage in meats.

"Meats should be used more for condimental purposes, as in the making of soups, stews, etc., and not more than once a day as one of the staple articles of the table; it would be better for the health and strength of the consumer, and especially would it be a saving in the matter of household expenses.

"It is well known that men who are nourished extensively on cereals are capable of the hardest and most enduring manual labor. Meats are quickly digested, furnish an abundance of energy soon after consumption, but are not retained in the digestive organism long enough to sustain permanent muscular action. On the other hand, cereal foods are more slowly digested, furnish the energy necessary to digestion and the vital functions in a more uniform manner, and thus are better suited to sustain hard manual labor for a long period of time.

"Without entering into a detailed scientific discussion of the elements of food and nutrition, it is hoped that in the above resume there have been presented some of the essential principles which may guide our people in a wiser selection of their food, both in respect to its efficiency for bodily use and its demands upon the purse."

So far so good. But why should the Press go back on old science? Why not enforce laws to stop this "trusting." Would they succeed?—No!

* * *

IT is an established fact that food has great influence over the conditions of the body, and, according to its kind and the manner of the preparation, affects the mentality of being by virtue of the perpetuation of its own virtue. A potato, which is compelled by its nature to mature below the ground, thus absorbing the light vibration through and by a process of concentrated

action only, represents in character the phases of darkness. The tendency of darkness is that of superstition and limitation; thus potato feeding will perpetuate ideas of a superstitious nature in an organism where its characteristics are being daily partaken of. Its alcholic nature when forced through the process of fermentation, stimulates the nervous action towards emotions of a spiritual tendency, arousing the mind to a drifting condition of enthusiasm and bigotry, mistaken for religion.

INSTEAD of preaching so much to the minds of a negative tendency, instead of pleading and arguing and praying with them, all we need to do is to feed them on food that will produce the desired effects. The use of peanuts proves the best of food for calling out melancholia and depressed feelings, leading to emotions of remorse and self-conviction. To have people come forward before the altar by the wholesale, feed them on peanut preparations and there will be a great awakening towards meeting the Lord in the clouds; sandwiched with a few boiled potatoes and white flour gravy, will grow wings over night to meet the Son of man in the clouds by morning.

THAT man lives not by food alone but by the word which proceedeth out of the mouth of God, only becomes plain to one's mind when we realize that the process of waste in the cell formation is but little, therefore the supply required, small, and that excessive feeding of one's self is an abomination to the organic system. Food can only furnish the organs soil substance for the formation of the physical cell tissue, while strength and vitality depend upon the organic action set into operation by the compounds absorbed from the elementary domain through the power of breath.

Voices from our Field.

Our Pupils and the Public in general are requested to send in their experiences in fasting, dieting and breathing for publication under this heading, thereby showing to others the benefits that are being derived in following the teachings of the Mazdaznan Philosophy, "Hide not thy light under a bushel."

Dr. Hanish, Dear Sir:—As a pupil of your Friday evening class and one deeply interested in your work, I would ask to be enrolled as a member of the Inner Class. Would also like to be considered a subscriber for the magazine. Have purchased the first lesson and thoroughly appreciate having it. I intend getting the book complete as soon as it is issued. With gratitude for benefits received from your lectures, I am with best wishes, Very truly yours,

Chicago, Nov. 11, 1901.

A. C. Searle.

Dr. Hanish:—Having been a pupil of yours during the year 1900 in Breath and Health Culture, and feeling that I have received great benefits both in breathing and fasting, it is my desire to continue under your direction. I hope to be able to take your Advanced Course.

Sincerely and truly yours,

Chicago.

Mrs. N. H. Wood.

We, the undersigned, Margaret Butterworth and J. Ede, do hereby certify that we have received much benefit from the teachings and breathings taught by Dr. Otoman Zar-Adusht-Hanish.

While we have seen no improvement in ourselves from day to day, yet on looking back at what we were a year ago we see a very marked difference. Then we did not think life worth living and only lived because we could not help it and thought it best to make the best of it. We had no disease that we were conscious of, and we did not think we were satisfactory pupils as we had nothing over which we could demonstrate. Now we feel like new people, we face the world and feel no fear of it. Then our eyesight was not very satisfactory. M. Butterworth had to hold a paper or a book almost in the next room to be able to read it, and J. Ede was so short-sighted that she could hardly see the end of her own nose without her glasses. Now M. Butterworth can read without in any way making herself conspicuous, and J. Ede can see across the table without her glasses and yesterday used the sewing machine all morning without glasses.

Margaret Butterworth.

Nov. 1, 1901.

J. Ede.

Rev. Dr. O. Z. Hanish:—I should be most happy to commence the second course of Health and Breath Culture exercises as soon as you start the course. Thanking you for the privilege of having been thus far favored by receiving benefits, I am forever, your most devoted friend,

Mrs. M. Boehm.

Chicago, Oct. 18, 1901.

Mr. Adolf Dittmann, Dear Bro:—Yours received of April 26. I am doing fine. Everyone remarks about my appearance and wants to know what I am doing. I lost four inches around the waist and gained one around the chest. I have a large chest anyway as I have practiced all kinds of breathing exercises for ten years and have a chest expansion of seven inches. Inclosed please find one dollar for which send the magazine, starting with the January number, to J. E. Critchett, Clint, Texas.

The leading newspaper of El Paso has offered me a column in their Sunday newspaper on Breath and Health Culture as they know I am a "crank" on the subject, as the world calls it, and I hope to do you a great deal of good as well as letting humanity know, for the need is great.

Yours respectfully,

El Paso, Texas, May 15, 1902.

Charles Rokahr.

Rev. Dr. O. Z. Hanish, Dear Teacher:—In asking permission to join the Advanced Classes, I have to say, in regard to the benefits derived from the breath exercises that the first change that I observed was increased regularity and strength of arterial pulsation. I had previously a very hippetyhop sort of pulse. The change has been permanent.

As a mental effect, was an almost immediate return of a, well—propensity (the least conceited term I can think of and which was in a state of "innocous desuetude" previously) to scribble rhymes. As it is a matter of doubt whether this was a benefit or not, I enclose a specimen to let you determine. If you think I can, I would like to try some of your Mazdaznan hymns, if you will let me have a prose translation.

As for fasting, I had very little trouble with the first fast, and none at all with the second. I have not taken the third. The breathing exercises have helped my "nerves." They were in a bad state from long loss of sleep in taking care of my mother. The habit of vigilance was established. I do not know how to overcome it without narcotics, and their use would be worse than the loss of sleep. I am exceeding a reasonable length.

Gratefully yours,

Oct. 24, 1901.

Amelia Hyde.

For Poem See Page 2.

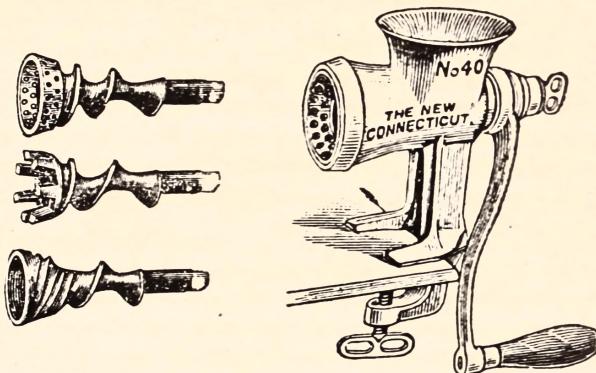
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The Sun-Worshiper

Truly the Light
Is sweet, and
A pleasant thing
It is for the eyes to
Behold the Sun.



And the Light
Shineth in dark-
ness and the dark-
ness comprehended
It not.

Vol. I.

Chicago, September, 1902.

No. 9.

All the reading matter in this magazine is written by the editor
except when signed otherwise.

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The free Sunday lectures of St. Omar Club for the season of 1902-03 will be given by Rev. Dr. Otoman Zar-Adusht-Hanish, beginning Sunday, September 28, at Steinway Hall, 17 Van Buren St., to class members at 2 p. m. public at 3 p. m. Good Music. Notify all your friends. Tickets for classes can be secured at rooms 205-206, 26 Van Buren St., beginning Monday, September 29. Chicago, Illinois.

The Sun-Worshiper.

Vol. I.

Chicago, Ill., September, 1902.

No. 9.

Jehoshua Nazir.

JESUS THE NAZARITE.

Commonly Known as Jesus the Christ. His Life and Mission as Found Recorded in Oriental Temples. Unveiling the Mystery Commonly Connected with his Birth, Filling out the Loopholes made by the Gospel-Writers. Revealing his true Character and Life. His Position of Trust, his Membership to the Sanhedrin. His Crucifixion and Release from the Cross. Completing this All-Important Narrative in Consecutive Articles.

(This Narrative began with the first number of The Sun-Worshiper.)

ENGAGED in a movement favoring the recognition of the rights of the masses, Jessah was very frequently confounded with leaders of political factions who would use Master Jessah's name in vain to hide their own weakness. Such methods naturally cast reflections upon the work of the Master, of which the Pharisees were known to take advantage and use for purposes most efficient to gain their ends. Uprisings and riots of a political or a religious nature were attributed directly to the works of the Nazarite and matters became more and more complicated, so much so, that even those who at first were the most ardent followers of the Master became fearful and thought it

best to keep rather in the background instead of being directly identified with the movement.

Years went on and with them the work progressed among all classes; even those once his most bitter enemies had become among the best of his friends and served the cause zealously. Master Jessah followed the plan of all oriental teachers of speaking in parables and explaining the most difficult questions of the day by illustrations familiar to the public mind. But he had a hard class of people to deal with, a people that had absorbed all the suggestions of their ancestry and they were steeped in superstition and vice to such a degree that greed and avarice, mistrust and suspicion had become their characteristics, a feature that left but little to hope for but long suffering and degradation. Still, in spite of all that was so much against the movement of the Nazarite, the Master labored faithfully for the liberation of his people, although it was known to him, that other nations would have welcomed him with open arms and worshiped him, yes, even deified him. Yet he knew that if there was any people on the face of the earth that needed reform, and were in need of instruction, it was his people. "The sick needed the physician," was his consolation, and although "a prophet is without honor in his own country," he had long been determined that the movement should be recognized.

Although, he himself, was unpretentious and very plain and simple in his habits as well as in speech, he had admirers who were determined to see him recognized by all the people as the greatest of all the prophets, and as the leader of the nation. Among his followers as well as his disciples, he numbered the most ardent worshippers and enthusiasts, of which Judas Iscariot was the foremost and Petrus his advocate. The enthusiasm of some of his disciples and followers has only too fre-

quently placed Jessah in a rather questionable light as well as getting him into trouble, some of which required policy on his part to extricate himself from, as well as those implicated in the matter.

For eight long years, Master Jessah preached the gospel of liberation, healing the sick, counseling the poor in many ways, helping the distressed, raising the fallen and worked towards the emancipation of the lower class to a position of honor. Still in all his work he did not succeed to the degree expected. It was hard to root out of the minds of the masses the class distinctions instilled in their minds by reformers claiming and promising them liberation. The success that Jessah, the Nazarite, met with in his mission encouraged others to follow his example, not to help the masses but rather for self-glorification. These many reform movements inaugurated upon all sides were rather in opposition to the work of the Master and a detriment to his noble intentions. Hasty and unwise movements on the part of his over enthusiastic disciples and followers oftentimes culminated in a clashing with the followers of other factions.

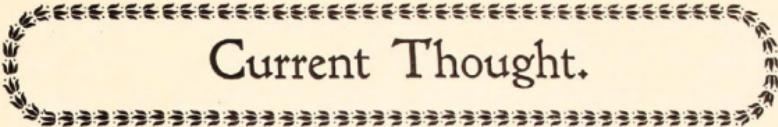
All such occasions were noted by the priests and elaborated upon for purposes that would serve them in accomplishing their ends. They were determined to rid themselves of Master Jessah at any price, for to them he was the greatest danger that stood before them and who made their movements doubtful of success as long as they had him to consider. For some time they had conferred with the officials of the country, and having failed there, they concluded to send their envoys to Rome. With presents and trumped up evidence of guilt against the Nazarite, the Sanhedrin hoped to gain a helping hand in effecting the arrest and trial of Master Jessah whom they wanted tried for treason against the

government on the one hand and blasphemy against God and the Church on the other, thereby leaving the impression upon the minds of the people of the justice of possibly disposing of him.

While devising their plans and taking their many steps towards the destruction of the Master, Jessah went on with his work keeping himself well acquainted with all the movements made by the Sanhedrin and whenever advisable he would destroy their plans. His father, Eliye-Eli, kept him well informed as to all movements of the Sanhedrin and with the aid of Nicodemus and Joseph of Arimathea, who were members of the Sanhedrin, there was nothing that could escape the knowledge of Jessah. Although more cautious than ever and more and more reticent about his ways and in his manners, Jessah continued his work among the people until he felt that his attention had better be paid rather to his immediate disciples and followers upon whom he would have to depend for the continuation of the work he had begun.

He began to feel from all the steps taken against him by the restless priesthood and their hirelings that his person was no longer safe and that a means of protection had better be resorted to. Attacks upon his life had been made upon many occasions, some of them so boldly that it could no longer be doubted but that the dark powers behind the throne of Caiaphas were at work to seek his destruction. From a question of religious belief and the deciding of theological matters, the movement had grown into one of a political issue, the blame of which the Sanhedrin knew how to throw upon the shoulders of Jessah and upon all those engaged in similar work, thereby insuring prestige to themselves, and favor before the throne of Rome.

(To be Continued in the Next Number.)



Current Thought.

Great Fuss Over Little Things.

PAPERS are bound to make a great deal of fuss over persons here and there who have of late taken fasts of two days and in some instances two days and a half. They write articles on the subject filling columns. Such fasters are considered marvels and people shake their heads in astonishment and wonder. Our people, our pupils do not think it anything to fast a few days. Our pupils fast for thirty-six hours regularly every week and there are hundreds who have fasted for special purposes all the way from fourteen to twenty-eight days. We do not consider a person a faithful Mazdaznan, a Sun-Worshiper, a demonstrator, who has not at least taken seven, fourteen-day fasts and at least fasts for thirty-six hours out of every seven days. We do not care to mention cases where fasts have been taken and are being taken of forty-nine days, where absolutely no food is used. But the Mazdaznan people do not crow about it, as they do not fast to be advertised. They fast because they know the good results.

Made a Discovery

A scientist of renown has made the discovery that man needs more food than woman because of his greater bulk, but that is not the only reason. Well, we should think not, but so far as the greater bulk and bulkiness is concerned, we agree. But that is not the only discovery for we are told further that: "As man tends to expend energy and the woman to store it up in the form of fat, he burns the faster. This difference

shows itself in the very blood; the man has a larger percentage of chromocytes than the woman, showing that he needs a proportionately larger quantity of oxygen in order to maintain his more active combustion, a fact which one may associate with his comparative freedom from chlorosis; moreover, weight for weight, his pulmonary capacity is greater than that of the woman, whose small respiratory need is further shown by the facility with which she can, without discomfort, diminish her breathing power by means of the corset." All that this discoverer needs to add is to advise rhythmic breathing and the appearances of difference will disappear.

Asking the Reason Why?

BOOKS and articles are at present the "fad" taking up the weighty topic, "Why do women as they advance in years grow plainer than men, and why does marriage so frequently interfere with or destroy woman's good looks?" But how strange that a subject of such great importance is mainly seeking its solution from the man standpoint who gives his theoretic opinions and then advises woman what to do for herself. It looks very much like the prevailing idea, that woman is expected to get her instructions as to her behavior and the regulations of her emotions upon the wedding night, from her husband. Just as long as men will be considered authority upon subjects pertaining to woman's body just that long woman will have to take the consequences. If man would only think for a moment how his abuse of woman's better self and her delicate organs lays the foundation for the loss of her beauty and youth, her strength and health, he might be able to talk more ably upon such vital subjects. If he would only consider and learn to respect woman and her freedom and liberty to choose, a privilege and right he reserves for

himself, he would be able to get nearer to the truth and the above question so much mooted in our day would be solved without theorizing upon the subject. After woman's heart and its consequent emotions have been mercilessly shattered, her self-respect and honor wounded, her bodily functions ruined, "plenty of open-air exercise, careful attention to the toilet and diet, the cultivation of amiability and a sense of humor," are prescribed and advised for her. That is easier said than done once the conditions requisite for the retention of health and beauty are gone, and habits are indulged in and imposed upon her that are detrimental to the process of regeneration. You must stop all sex relations and seek congenial associations that aid in the elevation of mind, soul, spirit, and body, and then breathing out all conditions of uselessness, breathe in the sweet perfume of the Savior Liberty that sets our higher nature free insuring self-respect, honor, life, and beauty.

Unreliability of the Press.

THE fact that upon every single occasion when interviewed by the Press, statements made have been misquoted and erroneous ideas regarding Sun-Worship spread broad-cast, the repeated demand to publish a magazine of our own has at last been complied with, so as to take up questions of a press nature from time to time and correct the many misstatements made. At present the papers all over the country and the world are quoting the teachings of the Mazdaznan or Sun-Worship philosophy, but in a manner that can only serve to mislead rather than to enlighten the truth searching minds. Upon the question of vegetarianism on the part of the Mazdaznan, they say that Mazdaznans "believe in adhering strictly to nature, abstaining

from flesh eating and advise game and fish only, as proper meat." If these writers would listen to but one reading on diet they would be able to get it through their heads that a Mazdaznan subsists on grain, fruits, nuts or oils, and vegetables, which ripen or mature above the ground only.

These papers quote the idea that our headgear should be silk and in the shape of a turban as worn by its teachers. Should these writers ever see a Mazdazznan gathering, they would be surprised to note everyone bareheaded, and even the women with their hats off in all meetings whatsoever their nature, the attention being called to the proper care of the hair and its necessary exposure to the air and sunlight. The Mazdaznans are the only people in the orient going about with heads uncovered and in the occident the only people not afraid to take their hats off in buildings, and carrying them in their hands whenever occasion or opportunity presents.

Walked Eight Miles.

SOME of the magazines and leading dailies have for some time past elaborated upon the instance of an athlete having walked eight miles after a two days' fast and who after taking a bath took a scanty meal. Well, it does mean a great deal to the world indeed to live without food for two days, and then walk eight miles, especially where eight blocks are considered quite a distance. We know of Mazdaznan women, weakly and poor, who have walked after a fourteen days' fast more than ten miles, climbing bluffs, on stormy, disagreeable days, and merely taking a glass of grape juice after breaking their fast, and nothing is thought of it. But of course a Mazdaznan learns how to breathe first, next, how to diet, then, to fast.

The Process of Formation.

IN higher thought circles a great deal is being said about the four dimensions of space and science speaks of evolution, while religion and philosophy deals with creation. Yet the question of life formation remains a mystery and to solve it satisfactorily will remain beyond the ordinary mind as long as the understanding of one's individual self continues to deal with questions of a superficial nature. It is sometimes argued that one species subsists upon another and for that reason we have a right to kill animals and eat them as the use of their flesh sustains life and were it not that we ate them they would soon overrun us. If it is true that meat gives strength and vitality and the latter insures us of health then the human being should necessarily be the strongest and healthiest of all creation. Is he?

As human beings we come together and form a constitution, an agreement and laws, to protect the weaker against the advance of the stronger. The motive is good but when it comes to carrying out our claims, they seem to take an entirely different course. When you see the meat wagon every morning stop regularly in front of the man's house who is president of the society for the prevention of cruelty to animals, you may think it strange, but you do not think for a moment you do not do a bit better, and inasmuch as you do not think seriously upon those matters yourself, you cannot expect others to set an example for you as that man has been placed into that position by choice of those who practice ideas accordingly. Were it not that you entertained similar ideas, you would give that president a kick and send him sailing down the sidewalk at a rate of sixty miles an hour, and intrust the position to a

man who would attend to the business justly, if one be needed at all. When a higher thought teacher rages against the use of beef and then orders chicken at a restaurant, you need not be surprised for he only does as you yourself do. While the divine argues against the use of pork, and he and his followers use pig's grease in the form of lard in larger quantities than anybody else, you do the same thing.

But after all, this does not concern us. This is merely the passing panorama that presents itself in the distance as we pass along the thorny road. A great deal has been said and a great deal more has been written upon the subject of diet, and the use of meat. Just at present the meat or flesh-eating scientists and their ilk are discussing the question "seriously." They always have discussed it "scientifically." The reason it is being seriously discussed is because of the soup bone being taken away from them and after some *howling* not having succeeded in getting it back, they concluded to submit to the inevitable and to satisfy themselves by claiming they can get along without it just as well, and some begin to think even better.

It is a good consolation, but with all that the arguing will not accomplish any more than merely a change from filling up on one certain thing to the filling up on another. We do better to delve into the real object of life and find the process of gradual development and its perpetuation of life energies which compose the form thereby learning to fathom the true purpose of existence and the perpetuation of the individual species.

The human being is merely one particular kind of the variety of the animal kingdom. The difference is no more than the difference between one and the other species of those we call lower in creation. When the idea

of differentiation once dawns upon the mind, then we begin to recognize the responsibility of a position of superiority and consequently we are expected to protect everything of an inferior kind, as the latter becomes the idea expressed through and by our own individual being, as the consequence of individual self, for the individual self-consciousness is the culmination of all the animal creation, and the representation of the same, while a violation against the collective thought of existence would be equal to criminal offense—the justification of which would require the loss of position attained to. Once we accomplish the process of cell formation from negative to positive action and the unconscious to the conscious and self-conscious, we shall have grasped the law of self-preservation. To subsist upon the species we represent directly in sum and substance is not self-preservation but self destruction of the species we intend to develop into, and we will only be retarded in our growth.

The fundamental principle of life is that of the elementary, and having evolved through the mineral and the vegetable, we, to a very small degree, subsist upon the vegetable, still less upon the mineral, but largely upon the elementary upon which that which we have attained to depends for growth and expression. As there is variation in the mineral, this same variation as to expression continues in the vegetable reaching out towards the animal and manifesting according to the character attained in its former state. The experiences gained in one condition make up the incentive towards characteristics in another, still, in each case, the return to the fundamental is inevitable. The four dimensions of space are the Elementary, Mineral, Vegetable and Animal. The animal is the last of the evolutionary culmination, and once having reached its highest develop-

ment of a conscious cell-life must return or disintegrate to the source of beginning where it takes up again the process of evolution into space governed by time. Man subsisting upon the cell of his fellow being has no opportunity to develop his individuality towards a higher consciousness but is merely the receptacle for the corpse condition of the animal kingdom, answering as a filterer of the scum of the earth as a fish is the product of the scum of the ocean.

How to Live.

MOTHING is simpler than to follow the biddings of nature which in itself is simplicity. The simpler our diet, the more comfortable our garments, the plainer our furnishings, the happier our disposition, the nobler our mind, and the less our cares which is quite an important factor we must reckon with if life is to be worth living. "But what am I to eat?" is the question asked which seems to be the all-important one to the being who has merely existed in the thought that we were beings who lived to eat. With that idea once fastened to the mind like a vampire to its victim, it is no wonder that we are at a loss as to what we should eat when we begin to learn that our ordinary way of living with its numerous preparations of dishes is not conducive to our well-being and not effective to the unfoldment of our higher nature and the manifestation of our powers.

We are anxious to learn what to eat, but we are not willing to learn to eat the things that would be of great value to our physical as well as mental development, for the reason that even in a change of diet we bear our palate and depraved taste in mind, which we desire to serve to some degree at least. In the attempt to sub-

stitute rather than to discard, we are anxious to devise a culinary department that meets the tastes and tickles the palate but does not satisfy the demands of our bodily system. We may enjoy the change but we do not derive the benefits we would were we to learn to discard and accustom ourselves to foods less tempting to the appetite yet satisfying the hunger for food and perpetuating the formation of the cell tissues.

There is one great trouble with us and that is variety. We want variety. By this we do not really mean different kinds of food but a great number of dishes. It is the great number of dishes we want to dispense with in the first place and our next step as to the kinds of foods will be an easy one. Beefsteak and potatoes day after day does not seem so much of a variety after all as people think. But they have an idea when the meat is gone from the table that the "variety" is lacking. The most wholesome dish is wheat, either in the raw state or prepared as it is in many different ways. It can be cooked in many ways that will not only suit the taste at different times but also the effect upon the body differs by virtue of the different methods employed in preparing it. You can eat the wheat after washing it twice, which makes a fine dish, especially when eating fruit before or with it. Another dish can be made by soaking it for an hour and then spreading it out in the sunlight for an hour. Eaten with raisins, prunes or dates, it furnishes all of the qualities and properties nourishing to the blood. By soaking it over night and boiling it slowly for four to more hours until it bursts open and swells in size twice to three times its original appearance it will be found very palatable and nutritious.

Even those who shun cereals will take to this dish kindly, while the cereal eater, who thought a great deal

of predigested food and such as they are found upon the market will prefer the boiled whole wheat. A dish of wheat with a little vegetable or fruit will make a nice meal. And if variety is longed for, prepare barley and corn, occasionally a little oats, just so as to have a change. With all your changes you will always return to the wheat which will prove your standby. You are not to forget that three different dishes are all that you will naturally care for when you select one of the three as your principal dish. As the grain is the principal dish, the others secondary. As soon as we can get it through our brain that we do not live to eat, we shall be able to accustom ourselves to the simplicity of living.

Mazdaznan Shop Talk.

THERE are people who will talk even though they have nothing special to talk about; they will make talk. Of course, such individuals almost remind one of a parrot who jabbers the same old cracker story a dozen times a day and yet his owner feels proud of him for being such a great talker. It is quite a consolation to know and feel that things must be considered as they are and the best made of them according to the opportunity presented.

If there is anything we can flatter ourself about it is, that we have never attempted to please anybody who has not learned to please himself, and for that reason we never have any regrets. Whenever any one feels disappointed in us, it is because there isn't anything in them we could reflect back to them for we do not reflect any more ourselves for we see enough of the reflections of others. But it is quite amusing to see people scramble and fight over us, just as if their pro or con as

to our own personal being would cut any figure. Well, it does not, and the sooner they can see that point, the better for them, for then it will dawn upon them to mind their own business. Some people are not satisfied in getting too familiar, they are bound to get even fresh—just like fresh lobsters on ice shipped direct every day from the wholesale fish morgue.

We do not wish to say that we have in any way been molested. Be it far from us. Nothing can touch us, for we are not touchy, although our skin is sensitive to the true hearted but we always manage to keep off the bugs as we make it a point to have a good strong draught in rooms we occupy. Fresh air and plenty of draughts evidently disagree with the general constitution or make-up of a bug—animal, human or otherwise. An old crone not long ago asked us if we would not kindly show her our foot as she wanted to see its shape and how we trimmed our nails so she could do hers accordingly. We told her we would tell our manager who has a number eight foot as ours was only a fiver and did not cover sufficient ground to make matters plain to her and she retorted that we evidently must have misunderstood her, and was going to unlace her shoe, asking us kindly to look at her toes to give her our opinion as to their shape and quality, upon which we simply told her that we never dealt with feet and now she is not going to subscribe for the magazine, although she had made up her mind for some time to subscribe for it with another friend of hers between them.

Some people can't see how we live as we do, and think that it won't be possible for us to hold out much longer, as we do not show any evidence of pig's grease or mutton-chop in our face, with a beer barrel hanging in front of us, a dirty weed in our mouth and a smell of the dead bones of Israel theology about us. How peo-

ple poke their noses into everything and concern themselves about others instead of learning to mind their own business. Among the more faithful pupils there is less controversy as to the personality of the doctor but the prospective one's are bound to worry and drag into sympathy with them others as well. Some want to know if they ever saw us drink water, when and where, and if we drink with our meals and that generally starts up a cataract of opinions in the presence of which the Niagara is a mere splash. But this is not all, some of the fair sex claim to have discovered us possessing pearly teeth and at the age we are supposed to have lived it is generally understood as impossible to have such pretty teeth and they suspicion they might be a deception, or a kind of an illusion, while others have had quite a controversy about our hair and eyes, some claiming the hair fair, others dark, and some again are positive that the eyes are a gray; others think them more of a blackish tint, while others think them of a heavenly blue.

It is said that we are as others see us, and this is true as long as we submit "to them." We have no trouble in believing all opinions to be correct from their own view, position and standpoint, but it well for the sake of those weak in faith and of unsteadfast mind to learn from us direct. As far as water is concerned we must admit that we do love it externally so much that we take advantage of every opportunity to get into it. We love to wade in water and have our hands in it, and never get tired of playing with it. When it comes to drinking it, we must say that we never feel a special longing for it. Yet, when we want a drink of water, it does not trouble us whether the water is considered by "science" as conducive to health or not, we drink it. We cannot listen to "science" in this case, for in its esti-

mation there is not a drop of "good" water anywhere on the face of the earth, for when one lives in New York the water question is one that troubles our mind, as we are told that it is "bad" and we must not drink that water. When we come to Philadelphia the first warning given is, "don't drink the water, it breeds disease." When in Chicago, "beware of the water," and when in St. Louis, all maladies are attributed to the muddy water, although mud is the only good thing that will scour out the stomachs of most people. When in the Rockies, in Denver or in Salt Lake, troubles are attributed to the water, and as we travel westward until we reach the coast, the same scare crow is raised before us, "let the water alone."

{ It is not for scientific reasons that we do not drink much water. We naturally do not crave it. Having been raised where there was a scarcity of water, we breathed more and ate more fruit which supplied the system with the liquids necessary to keep up the process of elimination. Yet, we do drink water from time to time as our system demands it. Just as we do not care to eat unless a demand is made by nature and thus it is immaterial to us whether it is dinner time or not. We do not care to drink from habit, but only when demanded by our organic conditions, do we take water, and in that case even muddy water will do, what others would shrink from even looking at. Eating and drinking do not bother us. There is one thing we do care for more than anything else. We love to take our water from a vessel of crystal or gold, otherwise we love to stoop down and drink it out of the creek direct and when it is not possible for us to get down to it, we sip it out of our hand. The same with foods. We prefer the dry crust of bread on a golden or precious platter or else lying on a rock out by the hillside. When we get what

is called a "square" meal from time to time which happens three times a week as a rule when we are away from what we consider our "home," we generally sip a little water before starting to eat. We love to do that and would love to hold it in the mouth only and then expectorate it, but as occasion prevents, we allow it to glide down the golden stairs. There are times, yes, some times, although those times can be counted on our fingers, when even after a meal that consisted of vegetables, we love to take a piece of lemon, squeeze its juice into water and drink it slowly, turning it in our mouth a few times before swallowing it. But whenever we eat bread that is two or three months old, that neither knife nor saw will cut, but only a hatchet will break into splinters like a piece of solid mahogany, we do not want water to spoil our taste. Such bread is delicious. Our teeth have to dig into it, and we gnaw and gnaw on that bread until the saliva forms streams of liquid. Of course, we do not look at the clock for the time, as time is ever before us and as there is no end to matter and no end to space, we do not worry about time. On such days we are generally a few minutes late for the class, but we don't mind that as we always put "business before pleasure," our maxim, and crust gnawing is *our* business.

If we had no teeth of our own, we surely could not eat the Hogan bread three months old and as solid as a rock. We could not crack Brazilian nuts like paper shell almonds. We could not sharpen our pencils with our teeth and get along without knife or scissors as we do. "But how about washing your teeth," a class member asks. Well, that is a point to be considered seriously. We would not say that we *scrub* our teeth particularly, but we wash our mouth frequently during the day. There is one thing that we do and that is, on

days that we eat and particularly when invited out, we scrub our teeth before and after. A stomach in a good condition and where the mixing of foods is avoided, thus a forced process of fermentation impossible, shows good teeth, and the keeping of the same in good condition even though unscrubbed. Occasionally, we take soap water and rinse our mouth and teeth, as well as throat with soap suds. We use a vegetable soap that is mild, that has none of those sharp, burning tastes most vegetable soaps have. After a thorough washing, we take a swallow of the soap water. But as we have said, we do this only occasionally, and not every day.

As to the hair question and our eyes which are claimed to be jewels that sparkle even in the dark and are supposed to be of a penetrating quality, we shall come to speak about in our next chat, when we shall favor our friends with extracts from "love letters" which are still pouring in on us, and although as a rule we hand them to others to read as we do not take special interest in them, there are some that our attention is called to and we are expected to listen to some of the nonsense, as we are told that, "A little nonsense now and then is relished by the wisest men."

SOME new magazines have sprung up of late which are making use of our lessons and exercises by putting them in print, taking the credit to themselves as the original discoverers of the work and offer them as \$100 exercises for the small sum of a year's subscription. It is quite gratifying to see some of our friends taking advantage of a good opportunity and we wish them success, although it would fare better with them if they would credit the work to the Mazdaznan Philosophy whence they have gained their information.

Returning to the Father's House.

HOW often since taking up this study have I thought of the above words. It seems as though I could put myself in the place of the Prodigal Son, every step of it. One year ago last January, I joined the Preliminary Class of the Mazdaznan Breath and Health Culture, which was then in session at the hotel parlors of Mrs. Barteau. To say that my existence was a constant dread of death is only half telling the story. I kept it all to myself, for I could not bear to speak of my condition to others, feeling that I could not possibly keep up, and yet I was determined to hold on to life, for there seemed to be so much that I desired to complete.

After the third or fourth lesson in breathing, any-way long before the lesson on fasting was given, I would, in company with Mrs. Barteau, talk with the Master as we met him in the hallway just before lesson time. I took special interest in fasting, and in listening to him, I gained a little insight as to the method. Without a word even to him I began to fast in my own way. I took a shredded wheat biscuit and was one week nibbling on that. When class night came I told the Master I was fasting and how I was doing. A smile passed over his face, that well and much meaning smile, which impressed me favorably, and he said, "Keep it up all the week, eat sparingly the next week, and the third week live on the shredded wheat biscuit again." Oh, how my flesh did fall off on that diet. My weight was 160 pounds, but I soon found out that my flesh was only effete matter and water, indicating a dropsical condition. It seemed to me as if I ought to be counted among the four-footers the Prodigal Son had charge of instead of the Son. But I kept a still tongue, even if I am a woman. About the seventh week, I took a three

days' fast on a little bran tea—then a five days' fast on pop corn, two handfuls the first day, adding one each day until the fifth day. My friends would look at me as they would at one in a mad house but all of the time that faith and my mirror would come to me, and I would say, I WILL WIN.

The Master says, "There are no teachers but simply reflectors," a mirror as it were, wherein we may see ourselves. Therefore he is our mirror and a most polished one, too. I would see before me that boyish face with the brain of an old man and I would repeat, "I WILL WIN." That determination has never left me for one moment. Never a month has passed in all of this time but that I have fasted from one to ten days, just as I felt like it. I tried not to call too often on the Master, as the demand had become great, and no one but a mighty one could keep up under such a great work as he is engaged in. I felt intuitively that he was taking care of me, even though there was not the "spoken word."

The time came for the classes to close and for all to do the best possible. During all of this time of fasting and struggling for health, I found time to look for a flat and furnish it which is no small task for a well woman but I did it successfully. Of course, when we are tearing down the old structure that we may build anew, the face is a tell-tale. I have to admit that I did not look very promising. Mr. Rhodes' friends made him believe that it was quite time that I had a doctor. In order to pacify him, one fine day in June, one was called in for me. At that time, though still with the swine, I was doing all of my work. This scientific doctor did everything he could for me as he was a friend of ours. In three weeks, he had me on my back. I would crawl around the house and fall sometimes and would not

know anything. The moment I would come to myself, I would see my "mirror," that face that gave forth so much in the classes. So after three weeks with the scientific doctor, I dismissed him with the consent of Mr. Rhodes who was satisfied that it was of no avail.

I began a fourteen days' fast and then the same length of time on our kind of soups. During this time I took three glasses of warm water each day, with a tea-spoonful of Listerine; after this, twenty-eight days of fasting and souping. I went out to see Mrs. Wolf and had my first solid meal and about the middle of that week I took a long trip on a steamer and climbed bluffs for hours. I was surprised at the ease with which I could walk, and began to feel like the "SON" starting home again. I fast every Friday, eating nothing from Thursday night to Saturday morning, and sometimes not until noon. Until this month I have fasted Mondays as well. I can do a big day's work on an empty stomach with far more ease than when I eat. After a seven days' fast, I have done a big washing, done my work, attended the class in the afternoon, then gone home and got dinner for my husband. I often fast without taking a drink of any kind. When my hands go to sleep at night, I begin to breathe even before I awake, and the numbness all passes away, which proves the power of the "breath." I also wore glasses for reading and sewing but before the first class was over, I removed them, and now I can do the finest sewing without them. This last year, has been the happiest year of my life. It has brought to me a change in all things, change that money cannot buy, neither can the world take it away.

V. AMELIA RHODES.



Give Honor to Whom Honor is Due.

TN all our dealings, we should always bear in mind that one of the virtues that characterizes our usefulness in life is, that we are never to forget to "Give honor to whom honor is due." Calling this old but nevertheless worthy maxim to mind whenever an opportunity deserves its application, we shall be amply repaid for the exercise of our sense of courtesy and never regret having proved ourselves honest to our better self and the world at large. For some time past, yes, for years, our verbal lessons which have been offered to the world free, have been extensively copied and sold under pledges by those who had witnessed their efficacy but who did not follow them out themselves, otherwise they never would have taken to scheming. Now, that our works are gradually appearing in print they are being pirated, giving no credit to the source whence they are being copied.

There are beings who are ashamed to attribute credit and honor to the source as the word "Sun-Worship" seems unpopular to them, and they fear if they should credit Sun-Worship for their knowledge and the good they are receiving from it they would fall from grace. If they are ashamed to confess the source, how is it they are so anxious to get hold of the work itself and clothe it in garments far less becoming the work? For any deep thinking man can detect that such work could not result from speculative and scheming minds but must flow from a source of good, charity, abstinence and virtue, from those that live a life of individuality and yet self-sacrifice.

But Sun-Worship is not unpopular. The name itself may sound peculiar to dishonest and thoughtless

beings, yet what is there in a name if that which stands back of it reveals entirely different gems than the appearances show. The diamond becomes of value only after its first appearance has been cut away. Sun-Worship does not insist upon the name Sun-Worship. This is a term used to designate the difference between the children of light and those of darkness. Its real name under which the philosophy has been known from time immemorial is MAZDAZNAN philosophy. Each and everyone following its principles is a Mazdaznan. What does Mazdaznan mean? It means "Master Thought" applicable to one only who has mastered himself by self-illumination and self-reliance, conquered his nature and set himself free to direct *Thought* in accordance to desires springing from *heart action*, harmonious with the *intellect of mind*.

As we say, there has been and still is a great deal of pirating being done. We seek no credit, but must demand that all the good that has been gathered from Mazdaznan sources be honestly and candidly credited to it. We seek no honor for the Sun-Worshiper, no honor for our great and recognized class work that makes a clean sweep everywheres, no honor for the Mazdaznan Temple Association nor its untiring workers, but we do expect that credit be given the Mazdaznan philosophy, whether the work be gathered from verbal instructions or its publications.

We are pleased to note of late that there are many good and honest institutions and periodicals, which stand upon their own merits and for that reason do not fear to pay their respect to the MAZDAZNAN Philosophy, known as Sun-Worship, and it will be for their good as we are being brought in closer touch with each other, sending out to them our blessings, accompanied by the wishes of angels and archangels and hosts of heavenly

armies which are daily showering benedictions on their good and worthy undertakings. But there are periodicals like the "Golden Youth" and a host of others which seek their own glory, but they cannot prosper if they deny honor to His name which is the greatest of all names—"MAZDAZNAN." For "from the very appearance of the first rays of light, even to the disappearance thereof, Mazdaznan shall be great among all nations; and throughout time and space, incense of love, charity, peace and concord shall be offered unto its holy name, says the Lord of all, through all, and in all." Thus be it, and unto this end let all things prosper.

Om is the inspiring influx of light divine, that reaches the depths of being and becomes the negative of the creative principle in opposition to Na which is the manifestation of being or the positive pole of thought. They represent the duality of being as to Impression—Om—and Expression—Na. The first is the unspoken, the latter the spoken word. The former the hidden meaning, the latter the revealed.

THE Mazdaznan Philosophy and Sun-Worship are identical. Mazdaznan means Master Thought. And one who is mastering the directing of thought for his own good is a Mazdaznan. Mazda itself means Thought Ever-active. As Thought is the beginning of all things—the thinkable, the thinking, and the source of all emanation of ideas into the direction of the unlimited, it stand for the Center or the Immovable. It is not God, as God is merely an idea of the highest possible conception to the senses. Mazda is the Supreme which changes not, but emanates from center to circumference, and although permeating all—remains separate.

Culinary Department.

Bread Fritters.

TAKE stale bread, toast it in slices after it has first been dipped into cold water. Make a batter of one cupful of flour, one yolk and the white of an egg each well beaten, a pinch of cinnamon, salt and sugar, and one-half cupful of milk. Dip toast into cold water again and then into the batter and drop into hot oil. They will be done in one minute.

Vegetable Fritters.

GRIND coarse one cupful each of carrots and parsnips, and one-half cupful of salsify. Boil them for 30 minutes in separate vessels. Pour off water and allow to cool. Now mix them together with one and one-half cupfuls of flour and one cupful of milk. Salt to taste. Add two tablespoonfuls of oil. Stir into it the yolks and whites of two well beaten eggs. Fry in hot oil.

Aerated Corn Fritters.

TAKE a can of corn or three cupfuls of fresh corn and mix into it one-half cupful of cream. Beat separately the yolks and whites of two eggs. Stir in one cupful of flour or more if necessary. Salt to taste and stir in three teaspoonfuls of sugar with a tablespoon of oil. Stir the batter in the open air or before the door or an open window thoroughly. If the batter is not thin enough, add a little milk. Batter is to be medium thick. Have some oil hot and enough in the pan so the batter will be covered when dropped into the frying pan. Drop in a spoonful of the batter. Turn the fritters at their

browned sides with a knife. They will rise double their size and be perfectly aerated. Very wholesome and toothsome and especially adapted to those who do not like to take oil clear. They may use the fritters from time to time.

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TO give soups a decided flavor and the taste of soup stock all you have to do is simply save all the oil which you have used for frying purposes in a separate can. That oil having been boiled and taken on flavors from the things fried or cooked in it will gradually change its flavor and prove excellent in the preparation of soups and salads.

Use of Potato.

THE only way to use a potato is to bake it in hot ashes, after having been washed and scrubbed thoroughly in cold water. The soil upon which the fire is made must be clay, and the fire, wood. This is the only method in which the soil substance of the potato may be redeemed to food properties, and skin and pulp have to be eaten alike.

Oriental Corn Bread.

BRING one pint of water, salted to taste, to a boil. Stir enough meal into it slowly to make a thick mush. Take it off the fire and beat it hard with a spoon. After it has become somewhat cool, beat into it two or three yolks of eggs, adding a little oil or clarified butter to it. Beat the whites of eggs thoroughly and now stir them into the consistency perfectly. Oil the pan, put the batter into same and bake for about half an hour.

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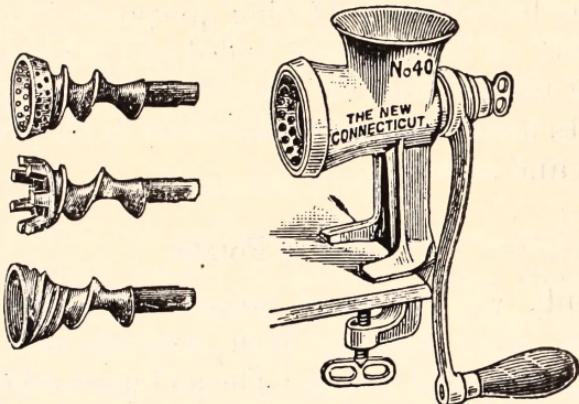
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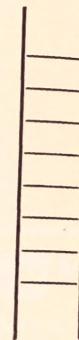
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The Sun-Worshiper

Truly the Light
Is sweet, and
A pleasant thing
It is for the eyes to
Behold the Sun.



And the Light
Shineth in dark-
ness and the dark-
ness comprehended
It not.

Vol. I.

Chicago, October, 1902.

No. 10.

All the reading matter in this magazine is written by the editor
except when signed otherwise.

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SUN-WORSHIP.

Sunlight—sunlight—sunlight on the hills;
Sunlight in the woodlands, gleaming far
away;
Dancing on the meadows, glancing in the
rills,
Filling all the gateways of the happy day!

Sunlight—sunlight—in my life!
In my heart is summer, songs of birds and
flowers.
With a new-born glory all the world is rife,
Brimming o'er the June-time with the happy
hours.

Sunlight—sunlight, where the worlds spin
onward,
Gleaming past the farthest, like a distant
star;
All the planets and the moons ever swinging
dawnward
To its golden radiance streaming from afar.

Breaking on the shores of worlds out of
empty spaces,
Peopled orbs and desert orbs that mortal
never trod;
With a splendor lighting a million million
faces
Over all the planets, like the smile of God.

Sunlight—sunlight in the gates of morning,
Symbol of the God-head! When the morn's
begun,
I could fall and worship, as in ages olden
Did our far ancestors, the beauty of the Sun.

—Selected.

The Sun-Worshiper.

Vol. I.

Chicago, Ill., October, 1902.

No. 10.

Jehoshua Nazir.

JESUS THE NAZARITE.

Commonly Known as Jesus the Christ. His Life and Mission as Found Recorded in Oriental Temples. Unveiling the Mystery Commonly Connected with his Birth, Filling out the Loopholes made by the Gospel-Writers. Revealing his true Character and Life. His Position of Trust, his Membership to the Sanhedrin. His Crucifixion and Release from the Cross. Completing this All-Important Narrative in Consecutive Articles.

(This Narrative began with the first number of The Sun-Worshiper.)

AMONG the Romans Jessah numbered many who were greatly enthused over his mission and they considered him one of the gods who had come to dwell among them. His immediate disciples were convinced in their own minds that he was their Messiah and lived in the expectation of his being raised to an earthly throne to wield his power. This idea had fastened itself particularly upon Judas, who was not only enthusiastically inclined but who in his fancy overestimated the actions of Jessah and magnified them to bordering almost upon the supernatural. Of good parentage and endowed with religious fervor, with plenty of means at his command which he devoted to the cause and prided

himself on swelling the treasury for his master, Judas became the herald and advance guard of Jessah and his disciples.

Every little action, however small, appeared to his overexcited fancy the greatest of miracles and there was no language too great for him to describe the event to its fullest. He would shout out the announcement of the Master's coming and engage the street venders and idlers in the market places to join him in his shouting by making presents to them, showing them the unlimited command over means that his Master had. He would arrange for feasts and dinners and command those interested in the Master's work to come and feast, giving out the impression that it required merely a word from the Master's lips and all that was desired would be at hand. He loved his Master for his greatness, his ability in handling the priests, the politicians and scientists alike, and it was balm to his soul to see them all dwindle down to dwarfs in the presence of his Master. It was in Alexandria that he first learned of Jessah who was then a figure of general attention. Judas was a strict Pharisee but once he heard and saw the works of Jessah he became as tenacious an enthusiast in the Master's cause as he had been in his own caste. Wherever an opportunity offered itself for the glorification of his Master, Judas would always take advantage of it. To him there seemed to be nothing more gratifying than that his Master be recognized as the greatest of beings and worshiped by the hearts of his people. He was too busy in making arrangements for his Master to be always present when anything unusual occurred that he considered a miracle. Hearsay sufficed for him to see in every step taken by his Master a wonder.

He took it for granted that a mere word from his

Master's lips would turn the water into wine, and to him the water was wine and woe unto him who dared to contradict him in his conviction. When the winds changed their currents, momentarily producing a stillness in the air and if at that moment his Master happened to raise his eyes towards heaven, Judas was convinced that it was his Master's look that had commanded the winds to change their course. He knew it was another miracle and he could not keep it to himself but he had to relate it to all he came in contact with. Those in sickness, he regarded in the arms of death and when recovered through the tender care of his Master it was to him the equal of being called out of the grave instead of bed. It was he who would gather together the lame, the halt, the deaf and the blind, the leper and the sick covered with sores. His Master's powers were unlimited to his mind. And whenever his Master failed to heal "because he found no faith there," Judas had his own version. He knew that his Master was Lord of all and could do as it pleased him just to try their faith and thereby increase the anxiety of those in need of help all the more by prostrating themselves before the Master's feet. When his Master refused to accept the many valuable presents made by admirers, it was because it was all his Lord's anyway and when it went into his treasury, for Judas was always ready to receive, he considered it a privilege on the part of the giver for his gift to be accepted by his Master. Judas was not very intellectual, but he was witty and inventive. He would suggest questions to the Pharisees and Scribes and the proud Sadducees to be asked of Jessah, "that they might find occasion with him" as he put it. How he would delight to see the wise made foolish, and even though the occasion was of little importance, to Judas it was the greatest thing in existence.

After sunset, when the disciples would argue among themselves as to who would be next to the throne of their Master when the kingdom was established, Judas would sit in meditation planning for the coming day a program that would outshine all former ones. He was satisfied with himself that he had found his work, and to labor and to win was his only aim. He cared not for position or standing, all the honor and glory was to be for his Master, who was great, while he himself was so small. When rebuked for his many hasty actions which might bring down the authorities upon the congregation, Judas accepted it as an index of insufficient energy on his part. It was merely to try his own faith in the Master's ability. Before the people Judas would boast of his Master Jessah but in the latter's presence he would be as calm and gentle as a lamb, ready to receive commands and follow his Master's bidding. He was overanxious that Jessah be recognized. He was bitter against the Romans that they had not made his Master king long ere this and enraged at the Jews because they had not recognized him who was great in word and deed as the One the prophets had foretold. Upon the throne, he desired to see his Master. This was his only ambition and there was no means either too low or too high for Judas to use to reach this desired end.

He left no stone unturned to insure his Master's popularity. The healing of the sick and the forcing of authority to inforce better conditions recognizing the rights of the masses, the education of the poor and the supplying the needy, all this was not enough for him. His Master was to use these means merely for an end. To be recognized by all the world and to govern the nations with an iron rod was the promise made by prophets and that promise was to be realized. If money

could do it, Judas was the man to get it, for he surely had the ability.

The great days of the Feast of Jubilee were fast approaching, an occasion memorable to the faithful, and of gain to those less in sympathy with the ritualistic part of Israel. It was the feast that only the selected were called upon to witness as it returns but once after seven times seven years. The time was doubly important and a time of rejoicing and thanksgiving that attracted the people from the four corners of the earth. There would be young and old from the east and from the west, the north and south. Such an occasion was not to be overlooked by Judas. Already had thousands put up their bazaars in the streets of Jerusalem, already had tens of thousands arrived at the holy city to procure their quarters before the coming of the mass of people. In the outskirts of the town and beyond the walls, temporary inns had been put up and everywhere was the bustle and the stir of a metropolitan city arrayed in the garments of great and coming events.

Before the people should get too much absorbed in the festivities as arranged by the priests, Judas had a plan laid whereby he would detract the minds of the people from the long looked for event and spring a surprise upon the Pharisees that would bring their plans to naught. Master Jessah did not care at first to spend his days at the approaching festival so it seemed, for the preparations usually ordered had been omitted. Still Judas had taken it upon himself to see that all be in order to receive the great guest. When nearing the great city and after the usual halt before the break of the Sabbath day, Judas had arrangements made for the whole of the company to rest up in respect of the Sabbath, while he himself took occasion to enter the city and hire strangers as well as friends to aid him in the

reception of the Master. Those of the congregation at Jerusalem, in sympathy with the Master's mission, were notified as to their Lord taking the city by storm, and everywhere the greatest stir and excitement had been created.

Judas engaged trumpeters and street singers, and flowers and palm leaves were ordered to be gathered by the strangers within the gates so as to be ready to have a great memorial jubilee. Judas gave instructions and orders to all the faithful to shout the great tidings of Israel's redemption in the streets at sunset of the Sabbath day and declare the coming of the King. Even those less enthused over events of an exciting nature were aroused by the fervor and the words: "Israel, thy King cometh unto thee" brought back to their memories the stories told them by their fathers and their blood flowing more rapidly than usual in their veins prompted them to prepare for this occasion. When the trumpets were sounded before the gates of the city at the rise of the sun, and the processions were making ready to meet their King before the city wall and receive him with their Hallelujah chorus and the usual Hosannah, the hammers and the axes were laid aside, and everything that had limbs or crutches went out of their houses to witness the unusual proceedings.

This commotion and interest on the part of the people wrought envy and bitterness in the hearts of the priests who feared an uprising and a loss of their expected revenue during the approaching days of the feast. They were enraged over the sympathy shown by the people and when at noonday, Jessah in his glory, arrayed in his garments of festivity, sitting upon an ass covered with a jeweled rug, appeared in the principal street of the city and before the public buildings and the palaces of Caiaphas and Pilate, and the swords and

shields were raised and "Hosannahs to the King" were shouted by thousands of voices, it made the officials and the priests shake like leaves before a whirlwind. In the heat of the excitement the church authorities commanded Jessah to stop the people paying homage unto him, they even entreated and begged of him to disperse the crowd and they sent him invitations and approached him through delegations, paying him marked recognition just so he would abandon the people and command them to return to their work and their homes.

They feared delay in their preparations and an enormous loss to their treasury if such parading and standstill of the industries be kept up just before the approach of the feast. Not succeeding in their entreaties, attempts upon the life of the Master were made by hirelings who failed, and many feuds followed as a consequence in various districts causing bitterness and even bloodshed. The coolness of the Master in all of these transactions pleased Judas, but it enraged the priests. Judas felt he had done himself justice and he was convinced that with the strangers in the gates and the incoming crowds before the opening of the festival the event would be the talk of every tongue and that other surprises would be in order. As expected, the entrance into Jerusalem on the first day of the week had caused a division of opinion among the population, and the Sanhedrin who had daily expected a warrant from Rome for the arrest and trial and probable conviction of Jessah thought this event very inopportune as they had figured to leave the matter rest until after the holidays as they feared many strangers might take sides with the opposing one. Still to bring Jessah into a position where they might no longer be molested by him, became now their purpose. They could not induce Pilate to

arrest Jessah on the ground of disturbance of the peace as the affair of the reception on the first day of the week was purely public and in honor of one that a great many considered their hero to which Pilate and his cabinet had no objection and for that reason refused to take steps against Master Jessah, whom they considered harmless and his followers peaceful.

(To be Continued in the Next Number.)

NOTES.

IN REGARD TO THE MISS BERRY CASE, THE DENVER papers have been fussing about, we refer our readers to "George's Weekly," Denver, August 23rd, 1902, and "Medical Liberty," Denver, September, 1902.

OUR WORK IN CHICAGO HAS BEGUN. OUT-OF-TOWN people are coming to Chicago simply to take advantage of this Free Course that money cannot buy. Be also one of the wise from afar and come, see and be convinced that this work is just what you have been looking for many years and did not know it was so near. Come let us reason together. It costs you nothing but your car fare.

Classes for New York, organized by Brownie Weaver-son, 1 W. 103rd street.

Classes for Seattle, Wash., organized by Erin M. Chassee, Station A.

Classes for Salt Lake City, Utah, E. Robbenia Paul, 819 E. 3rd South street.

Classes for Denver, Colo., open to the public every Wednesday, 2 p. m. and 8 p. m. at the Howe Block, 1548 California street. Eva Montague Myers, instructor. Opening Wednesday, October 15th, 1902. Free.

Private instructions conducted by M. Ruth Smith, 223 Jackson Block.



Breath Culture Studies.

Formation of Stone by Breathing the Elementary.

Not only the plants, yea, even the stones breathe, each and every one in a way peculiar unto its own kind and nature. To understand the breath and breathing as a fundamental principle of life expression, we shall not consider the animals and plants to start with but take up the mineral kingdom and begin with the stone to find whether it has any need of breathing, and if so, it will not be difficult for us to comprehend through the necessity of breathing, *how it breathes*.

It is thought that matter is nothing but the expression of two forces opposing each other, viz., the centripetal and the centrifugal forces. The existence of matter is based upon the idea that the centrifugal force counteracts the centripetal force to equal extents continually making an effort, by virtue of activity, to extend and express itself unceasingly and indefinitely in all possible directions. As the one advances the other manifests in turn the very opposite force in a like degree, with the object to contract and concentrate towards one certain given point. Should the centripetal force not be nourished or assisted by the continual inflowing of the congenial auxiliary forces surrounding the same, it would become subdued and thus absorbed by the centrifugal force, which would be destruction to the former and the process of continuity to the latter brought to an end. It is for this reason that it is the office of the stone, of whatever species, kind or character, to imbibe the particles of its surrounding atmosphere,

and retain whatever is most harmonious to its species and most similar to it in character, thus supplying and replacing such particles which are consumed by the alternate action or the struggle for self sustenance, at the same time repelling and expelling such substances as prove foreign to its kind and dissimilar to its nature by virtue of the outward action of the centrifugal force, so that it may remain the same in its nature as it was created. Although now and then it happens that even a stone in a certain measure manifests illness or disease if heterogeneous particles are too frequently imbibed along with those peculiar to itself, so that if these by the counteracting centripetal force can not be expelled again, the stone thus turns into a heterogeneous formation as found in the one stone or the other or in minerals of the same class found to be of an entirely different texture and virtue or as seen in a poorly appearing stone or nobler or more precious ones, even gems. You have, no doubt, often observed that once transparent crystals or even diamonds contain certain opaque muscoid and feathery or plumose particles not at all of the nature of such stones containing the same and you pronounce such defects as flaws.

**The Difference in Breathing
Between Stone and Animal.**

As to the question, *how* the breathing is exactly done in stones, we have it partly answered in having determined the necessity of breathing. There is but one manner of breathing in the animal, one in the vegetable, and one for the mineral, the breathing being accomplished by inspiration and expiration, that is, they draw into themselves by virtue of gross-organic formation and the nature peculiar to the same, continually, uninterruptedly, unceasingly, such particles

from the air surrounding them as manifest a similarity of nature, and just as with animals the chemical decomposition follows only when in the body itself. In the stone this decomposition expresses itself upon the surface when in the course of time its snrface is covered with a peculiar and differently colored thin crust that in the process of time in larger stone masses is often so strong and hardened, that it forms a particular stone or gem peculiar to the kind of stone or it even sprouts up, owing to the pressure of decomposed particles, as a vegetable or plant-like growth in forms of a diversified nature and peculiar only to the vegetable or animal kingdom. Such conditions or phenomena could not happen were it not for the fact that the stone inspired and expired.

These very appearances of change and differences as to variety in kinds should strike every searcher and inquirer ever so prejudiced and tell him clearly. The hard stone that contains neither moisture nor anything pertaining to vegetable growth, as for instance the clean mountain pebble, is oftentimes to the extent of its whole surface surrounded by entirely foreign formations one inch in thickness which cannot be found in any other stones in the same manner but only around this particular one and how can it be were it not that it left behind, by virtue of decomposition in some air-region through the process of inhalation and exhalation, such particles as afterwards by another process made it possible for the formation of such heterogeneous forms as surrounds the stone? This process may be noticed when a certain object is put into mineral water for a time. That object soon imbibes the particles suitable to its nature, and on the contrary those which prove unsuitable to it, adhere to the object in a saliniform crust.

**The Inhaling Process
of Minerals.**

In like manner a peculiar phenomenon may be presented to the vision by taking a small bar of zinc, and hanging it in a jar filled with diluted lead. What will be the result? The small bar of zinc will begin to inhale eagerly and imbibe from the liquid lead all that will answer its purpose, while the lead, once dissolved by the acid, solidifies again and becomes visible around the bar of zinc in various forms peculiar to the process of the counteracting force. What may be learned and seen in this case, may also be noticed in all minerals.

**The Process of
Electric Breathing.**

Having seen and found *how* this process of breathing is accomplished in the stone and the mineral in general, we are now ready to consider besides this inspiring and expiring breathing a third breathing. This, of course, is something new to the average mind and not generally understood by scientists and students of nature, although known to philosophers, and as old as the hills. Studying upon lines of this nature it shall not remain hidden from us, nor shall it be denied us to understand even this process of breathing. It has been shown sufficiently that the stone *has to breathe*, and the illustrations given suffice our purpose in concluding as to *how* the stone breathes. Once we grasp these two necessary fundamental conditions, we are ready to understand that the conditions of breathing decide the peculiarities of characteristics to a great degree.

The next form of breathing is the electric. This electric breathing is nothing else but the absorption of magnetic fluids, by which both the oppugnant forces are being sustained in stability. This stability or persistency again is nothing else than the visible expres-

sion of mutual polarity, and is visible for the reason that, as you well know, matter in its appearance or manifestation is nothing more nor less than the polarization of the forces opposing each other as to direction.

**Polarization, the Life of Matter
or Continuity.**

This polarization is in some way the life of matter, which continues to exist as long as the polarization is expressed in the stability or persistency of the oppugnant forces. If by position or accident, circumstances should arise disturbing the polarizing effort of the one or the other, whereby stability and persistency should suffer to a degree, matter becomes weathered, as we say, and finally crumbles into dust, which dust again exists as such only so long as there is a vibration of polarity left to the individual particles to perpetuate their own condition, but finally changes from this existence of visibility into another, when the polarizing intelligence finds itself by existing circumstances forced towards other realms of activity where it may by collectivity again rise through processes of evolution towards visibility. To understand electric breathing more intelligently, we propose to take into future consideration points that will gradually explain the subject more fully.

**A Hint Upon the Breathing
of Constructed Buildings.**

Besides the many points of view we could take in considering our subject, we have gathered enough to know the reason and the purpose of the existence of matter, and we cannot otherwise than grasp quite readily the idea that even the material of which a house is built necessarily breathes and that the building to exist as such must breathe, and if it is in a position to

express itself and through itself the stability of polarity, which is necessary for perpetuity or existence, the material in that house will certainly not be breathless. There is no doubt but that even a stone may be heard snoring, and if so, how much easier should it be to overhear the world of a higher organic manifestation,—the vegetable kingdom—in one and the same sphere of breath action.

The Similarity of Nature in Plant and Animal.

As generally known, the plant consists of the tree down to the growth of a lower extremity, which is always found to be in and under the surface of the ground, and constitutes the root-part of the plant, which root-part is similar to a foot upon which the animal stands, and at the same time this branchy foot manifests the disposition or purposes of a polypode, which absorbs its food through its feet by means of thousands of suctorial organs or siphuncles. Upon this lower extremity rests the trunk rising above the ground, and fitted with the same organic connection as the body of the animal, in which trunk you find the chief stomach action for the digestion of the foods taken, besides which chief stomach, as in the animal bodies, are thousands of minute stomach actions, each of which digests, absorbs and assimilates the foods taken in by the chief stomach, and form it into substances peculiar to the nature of the plant. It would not be possible to enumerate upon this occasion these secondary stomachs according to the order of their offices, but it shall be left to the individual mind to think and reflect upon this matter so as to sharpen and strengthen the mind towards love of nature. With this, we perceive the further manifestation of the plant,

and see, what we have no doubt seen quite often, namely the crown of the tree or the plant, in which we find the trunk multiplied or multiplying itself into limbs and branches, a condition noticeable in every plant more or less. With this we have a picture of the organic plant.

Mazdaznan the World's Advance Guard.

FOR many years and since its repeated introduction at intervals, the Mazdaznan philosophy has made but little impression upon the average mind. Only here and there, persons, almost isolated from the rest of the human family, took to it kindly and even then only in its moral and speculative aspect, while the practical part which constitutes its stronghold and characterizes it above all other and making it superior to any philosophy, oriental or occidental, but little had been recognized and consequently practiced. As time went on and thinking minds began to awaken from the animal aspect, the moral and ethical part has been eagerly apprehended, but misused as to its real meaning and consequent application. Ideas under various names and forms have been presented to the public mind that hardly bear the stamp of its original teaching while the speculative part has undergone so much mutilation and crippling that it can no longer serve its purpose.

Gradually awakening from the intoxicated condition of extreme materialism and spirituality, the practical part of the philosophy has been taken up. But looking at it from an entirely material aspect on the one hand and then again from the other extremists' standpoint of spirituality, various interpretations are

being offered by superficial students who think themselves capable of imparting a science and a philosophy they themselves have never been capable of mastering and consequently are unable to demonstrate. For the last fifty years, there gradually have sprung up like mushrooms over night, systems, that have made the philosophical part of the Mazdaznan Breath and Health Culture their basic theme, but in the execution of it they have failed because of misunderstanding and misinterpreting its real object as a means to an end. They neglected to pay particular attention to the present need and in their fancy and overbearing spirit of selfishness, greed, avarice and self-estimation, have tried to improve upon it by devising artificial means, which have tended towards loosing sight of the real purpose and the result promises to be but a waiting one to a great degree.

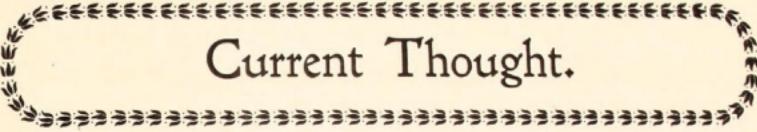
Not until those teachers will gradually awaken to the simplicity of the philosophy as represented originally will success be theirs and the end desired reached. Now that the Mazdaznan philosophy through the persistency of its forbearing and more patient instructors, of which there are comparatively very few in this country at the present time, has worked its way to the public by virtue of its unpretentiousness as to the results of its teachings, giving proofs to the world in thousands of instances almost bordering on the marvelous and miraculous for the past ten years, the more advanced teachers and students in matters pertaining to health and the cultivation of the mind, have followed the rhythmic part of the practical philosophy more strictly and so are able to demonstrate more readily.

Although credit is not being given as to the true source of their knowledge in all matters pertaining to the practical side of life and in many instances there is

pretended self discovery and originality, the world is gradually coming to understand and find out for itself, the origin of all this good. The Mazdaznan philosophy seeks no honors of its own and for that reason recognition will sooner or later be its reward which will repay its untiring workers for all their sacrifices and their hard labors. Now that the Mazdaznan philosophy is rapidly rising to its right position among the better and more advanced minds and it has proven its truth in the application of its teaching in every instance, it is being readily and eagerly copied. The exercises, its method of rhythmic breathing, its recipes that produce wonder and marveling among the scientists and all students of the phenomena in nature, its system of economy, science, religion, sociology and philosophy are being copied by the leading magazines and newspapers, while the higher thought, new thought as well as the old thought school, and systems of science and religion are gradually incorporating Mazdaznan ideas in their own creeds and beliefs and secretly in many instances practice the work for their own purposes and in some instances for selfish gain.

Problems, astronomical, medical, sociologic, theologic and otherwise are being treated from a Mazdaznan standpoint, although colored to a great degree with the superstitions of past suggestions. Still it is a step to the dawning of a brighter day and a better understanding, and as soon as personality and superstition become subdued, credit will be given to the Mazdaznan philosophy in full, and its simplicity recognized and practiced. There is not a paper that does not copy the Mazdaznan work. Of course, they never credit the real source, and the writers guard themselves well not to hint even at it in any way. Still good is being done and accomplished, which is all a Mazdaznan desires.

Sometimes we find exercises and recipes, teachings and ideas, somewhat crippled and apt to mislead and fail in their applications for desired results, but that is due to the conditions and environments of time which will be overcome gradually. The Mazdaznan philosophy offers no inducements and for that reason it cannot interest a gain-loving people to take up the active part of its mission. Thousands that are being benefited through the application of Mazdaznan teachings turn their backs on it and go into other fields patching up old systems with newly learned ideas for mere selfish ends, while others again after they have taken in the Gospel of Liberty to their material benefit, never think of it again, until times of need and sorrow once more knock at their doors. But such is the work of the Mazdaznan, to help and raise the fallen, to aid the neglected, to care for those in need and draw all mankind to its bosom and declare to them freedom and liberty in all things. The Mazdaznan philosophy shines through all systems of teachings more brightly than ever and we are pleased to see the day approaching when the Mazdaznan may congratulate the world upon its ability of having worked out its own salvation and the success made in the redemption of the race. Then the credit will be due to the individual and individuals who have attained to self-reliance and illumination from the realm of Mazda, the everlasting, never-ceasing Thought that constitutes our Being. And unto this end let all things prosper.



Current Thought.

"At His Wits' End."

PROTESTANTISM in all its phases has constantly railed against Catholicism, using tactics to delude itself into the idea that the latter was loosing ground very rapidly and its days were numbered. But in spite of this vigorously entertained delusion, Protestantism is at present greatly alarmed over the advance made by Catholicism and entertains great fear as well as danger from the new turn of things. Protestantism finds itself between two fires, free thought, with its many phases of metaphysical cults, and Catholicism on the other hand, the former offering many advantages to the religiously disgusted minds, the latter to the emotional and cultured, a sense of gratification to the weary and wayward heart.

It is a true saying that, "Chickens will come home to roost," and that, "Ideas are things active and reactive," which sooner or later must meet their destiny where they originated. Protestantism will receive its blow struck by its own hand, just as much as the so-called higher thought movements will receive theirs unless they change their method of application and learn to mind their own business and not try to seek glory in another's downfall.

And Still Questions Are Raised.

THE possibility of prolonging life and the ability of retaining perfect health by moderate living and habits, and a careful application of breath have been the theme for ages, but in our day ignored by the majority of mankind and those to whom the masses naturally

look for light and advice. Still from time to time the news reaches our ears of men and women passing out of life, right here in this country, who have reached a goodly old age, and investigation always shows moderate living. Dozens of cases have been reported within the past few months, ranging all the way from 103 to 119 years of age. While in fewer instances, a much older age has been reached. Science is making great efforts to find means, artificial means of course, whereby life may be prolonged, but it will fail as long as it ignores the fact, that "breath is the principle of all life manifestation."

Envy Among the Higher "Isms."

EVERY now and then another of these new thought mushrooms spring up after a little shower of old thought revival and turns into a rival among the promoters of new cults. As one of the schools advances, another follows to feed on the former by denouncing it as to certain "essential points" and as to the prices in particular for the instructions that are to be received in the wonderful science that is to "supercede all sciences." One picks on the other just as chickens will when they realize they belong to the other mother.

Why won't these people learn to stay in their own yard and mind their business from a business standpoint at least and let their work recommend itself by its own merits instead of breeding dissatisfaction and hard feelings? That difference of opinion is a part of our characteristics and goes to make up the world of complexity does not seem to dawn even upon those who "claim" to have fathomed the All-Wise. What we need is less food and more work that thereby we may learn to become Mazdaznan in our lives, recognizing individuality in ourselves and the same right to individuality in others.

Climbing Pike's Peak.

OUR friends are no doubt familiar with the literature that has been so lavishly distributed within the past year by the railway companies, the Burlington route in particular furnishing our pupils last spring with the finest and most elaborate books, describing the Rockies with illustrations that make one feel as though they had viewed these grand places in reality, when reading the descriptions. Our party, organized August 4, enjoyed the trip more than words are able to express and the grand sights seen will furnish material for remembrance for years to come as well as a source of topics for conversation almost ad infinitum.

Among others in the party there were Dr. Lucy M. Rossiter, Miss Mary Fontayne, Mrs. M. Richards, Miss Agnes Black, Miss H. Thompson, Miss Anna Carlen, Mrs. Davenport-Vickers, Madame Albert, Mrs. M. Keates, Dr. C. M. Sommer, Prof. E. Richards, Prof. W. H. Miller, Mr. Dennis Coleman, A. Henri Keates, Adolf Dittmann and those of our own household. All were greatly delighted with the trip and the particular attention paid to them by the officials of the Burlington Route. Besides other side trips, those to Ward, the Switzerland of America, to Silver Plume by the world famous Georgetown Loop, the picturesque trip to Cripple Creek and Victor, through the wilds of Marshall Pass and the indescribably grand Royal Gorge, are particularly mentioned and memorable.

Of the many tramps on foot, the walk to the Summit of Pike's Peak will forever leave a vivid impression upon the minds of those who undertook the daring feat, an undertaking which but one in a thousand can boast of successfully accomplishing. Many start out daily, single handed as well as in com-

pany, with mind determined to walk up Pike's Peak, but long before they reach the Half-way House, which by the way is only one-third the way up, they conclude to give up the trying attempt and return to the valley, thoroughly convinced in their own minds, that to reach the top is a task not only unsafe but too great for an ordinary person to attempt.

Our party started to climb the Peak at 6 p. m., Wednesday, August 13, from Manitou Springs. The walk up the Peak, which is 14,147 feet above sea level, is nine miles. The climb was a very laborious one, the way being very steep for miles. Previous to the climb early in the morning of the same day, we did a great deal of climbing at South Cheyenne Canyon. Under any other ordinary conditions that climbing alone would have been thought unusual exercise. Still all of the participants felt happy at the idea of climbing Pike's Peak. With empty stomachs and thinly clad, the party of eleven started on their journey. They were Miss Anna Carlen, Miss Agnes Black, Miss Helen Thompson, Mrs. Davenport-Vickers, Mrs. M. Keates, Mr. Dennis Coleman, Mr. Adolf Dittmann, Mr. W. H. Miller, Mr. A. Henri Keates, Dr. C. M. Sommer and Dr. Hanish. Some of the party took stout sticks or poles to assist them.

After climbing for several miles, a halt was made to divide up the party. We gave instructions, that whenever tired, none should attempt to sit down by the way but should lie down flat on their backs and after stretching a little and some deep breathing get up and continue the journey. The moon came up very bright and revealed the most imposing sights, so much so that even those beginning to falter and weaken, felt enraptured with the grandeur of the scenery all about. Colorado Springs, Cripple Creek, Victor, Pueblo, and

even Denver could be seen from the various heights. To describe the scenery and the feelings and emotions felt and entertained by each individual is more than our magazine could hold for years to come so that we are satisfied merely with saying that the party of eleven Sun-Worshipers and vegetarians, who only a few hours before had been laughed at and ridiculed by strangers who by chance had learned of the proposed attempt, reached the top, some in five hours, and the last of the party in six hours, allowing for rests. We overtook not only those who had started three hours earlier a little above half-way, but every party of corpse eaters who had boasted of their extraordinary corpulence and muscular strength. We overtook all who had not only started before our party but who tired out camped by the roadside making tea and coffee and eating ham sandwiches *to get strength*. Our party not only fasted but carried no food with them. Parties we met had with them overcoats or blankets, our party was in summer array, but breathed the Breath of Mazda that carries even beyond the mountain top. It was ten below freezing point at Windy Point and much colder on the Summit. We made a little fire by sacrificing our sticks, relieving the suffering ones temporarily at least, until Messrs. Coleman and Dittmann succeeded in locating a frozen railroad tie, and managed to get their hands upon some boxes and other paraphernalia, the manner in which they were secured remaining a secret with the party for the present.

Whatever the experience, everyone was glad of having taken the trip and after resting many hours about the camp fire, we arose at the break of day to watch the invisible hand spreading the inimitable paints upon the heavenly canvass, viewing the gradual rising of the glorious sun from out of a sea of deep

purple, followed by the hues of deep orange. Although shivering and with teeth chattering, tired, weary and uncomfortable, standing upon a rock at the utmost top of the Summit, enraptured, watching the unveiling of the day as the first rays of the golden sun pierced their silvery beams through the dense clouds, setting into motion the molecular life of the atmosphere which vibrates the kind message of light and warmth to the valleys below, our souls stood silent before this sublimest of all sights and most solemnly yet decisively we could not do otherwise than repeat with Gabriel Romanowitch Derzhavin his

ODE TO DIETY:

Oh, Thou Eternal One! whose presence bright
 All space doth occupy, all motion guide—
 Unchanged through time's all devastating flight!
 Thou only God! There is no God beside.
 Being above all beings! Mighty One,
 Who fill'st existence with Thyself alone—
 Embracing all, supporting, ruling o'er—
 Being whom we call God, and know no more,

In its sublime research, philosophy
 May measure out the ocean deep—may count
 The sands, or the sun's rays—but, God, for Thee
 There is no weight nor measure; none can mount
 Up to Thy mysteries. Reason's brightest spark,
 Though kindled by Thy light, in vain would try
 To trace Thy counsels, infinite and dark;
 And thought is lost, ere thought can soar so high,
 Even like past moments in eternity.

A million torches, lighted by Thy hand,
 Wander unwearied through the blue abyss—
 They own Thy power, accomplish Thy command,
 All gay with life, all eloquent with bliss.
 What shall we call them? Piles of crystal light?
 A glorious company of golden streams?
 Lamps of celestial ether, burning bright?
 Suns, lighting systems, with their joyous beams!
 But Thou to these, art as the noon to night.

Yes! as a drop of water in the sea,
 All this magnificence in Thee is lost!
 What are ten thousand worlds, compared to Thee!
 And what am I then? Heaven's unnumbered host

Though multiplied by myriads and arrayed
 In all the glory of sublimest thought,
 Is but an atom in the balance, weighed
 Against Thy greatness—is a cipher brought
 Against infinity! What am I then? Naught.

Naught! But the influence of Thy light divine,
 Pervading worlds, hath reached my bosom too;
 Yes! In my spirit doth Thy spirit shine,
 As shines the sunbeam in a drop of dew.
 Naught! But I live, and on hope's pinions fly
 Eager toward Thy presence—for in Thee
 I live, and breathe, and dwell, aspiring high,
 Even to the throne of Thy divinity.
 I am, O God! and surely Thou must be!

Thou art directing, guiding all; Thou art!
 Direct my understanding then, to Thee;
 Control my spirit, guide my wandering heart;
 Though but an atom, midst immensity,
 Still I am something fashioned by Thy hand.
 I hold a middle rank, twixt heaven and earth,
 On the last verge of mortal being stand.
 Close to the realms where angels have their birth,
 Just on the boundaries of the spirit land.

The chain of being is complete in me—
 In me is matter's last gradation lost,
 And the next step is spirit—Deity!
 I can command the lightning—and am dust;
 A monarch, and a slave—a worm—a God!
 Whence came I here, and how? So marvellously
 Constructed and conceived? Unknown! This clod
 Lives surely through some higher energy;
 For, from itself alone, it could not be!

Creator, yes! Thy wisdom and Thy word
 Created me! Thou source of life and good!
 Thou spirit of my spirit, and my God!
 Thy light, thy love, in their bright plentitude,
 Filled me with an immortal soul, to spring
 Over the abyss of death; and bade it wear
 The garments of eternal day, and wing
 Its heavenly flight beyond this little sphere,
 Even to its source, to Thee, its author there.

Oh thoughts ineffable! Oh, visions blest!
 Though worthless our conceptions all of Thee,
 Yet shall Thy shadowed image fill our breast,
 And waft its homage to Thy Deity.
 God! Thus alone my lowly thoughts can soar,
 Thus seek Thy presence—Being wise and good
 Midst Thy vast works, admire, obey, adore;
 And when the tongue is eloquent no more,
 The soul shall speak, in tears of gratitude!

There Shall Be Peace.

UPON all hands and everywheres when something new is being introduced, antagonism seems the first thing that meets it and continues to follow it almost ad infinitum. Not so with the Mazdaznan philosophy, and questions are being raised upon all sides, how is it possible for the Mazdaznan mission to do its work smoothly and uninterrupted among the masses and up to the highest of castes meeting neither opposition, controversy or antagonism. When we come to understand that the Mazdaznan philosophy or system of teaching is not of a *destructive* but a *constructive* nature, meeting all mankind upon their own ground not seeking to antagonize nor to win people over to its ideas, not to proselyte, but merely to aid, to assist, to impart help whenever demanded and called upon, to do good and declare peace unto all, we shall have solved the problem for a Mazdaznan does not fight the systems of the world, but sustains them in their position as right according to the conditions and environments of time.

The Mazdaznan system does not seek its own; it cares not to build itself up by and through the destruction of another system. It is a system within a system, just as much as is a republic within a republic, and a kingdom within a kingdom. It is the essence of all in its simplicity. Mazdaznan philosophy does not seek to antagonize, it harmonizes, unitizes. It is due to its spirit of love and charity, that all who come under the sound of the Gospel of Liberty feel at home with it and are drawn and attracted to it, even though frequently apparently against their own will. Their wounded hearts are being healed by the balm of recognition and its soothing influence over conditions and environments

of time by the realization of the emancipation of Individual rights and privileges.

The Mazdaznan philosophy holds out hope for all, even to the dying ones and those steeped in superstition, as well as to the sufferers from oppression, physical, mental and spiritual. The Mazdaznan philosophy is the healing power of sickness, sin, poverty, ignorance and superstition, leading to recognition of health, success, prosperity, peace and happiness through individual salvation. Then why should it antagonize and nourish bitterness? Is not the misunderstanding as to position of things and conditions of time bitter enough? Why continue to follow the suggestions of the past which only lead to estrangements rather than collectivity of mind?

Mazdaznan Philosophy is not being antagonized and knows of no enemies to its cause for the reason that as it does not infringe upon any ones rights, it works in sympathy with and in harmony with every individual, recognizing peculiarities as characteristics of individuality, which are not to be denied but to be mastered for our own good. Since the Mazdaznan mission is a universal and individual one, it has no need of advertising itself and for that reason is not compelled to stoop to schemes and speculations that arouse attention. It works in a way peculiar to its system which characterizes it as unique and pleasing in its ways, commanding respect and admiration.

It boasts not of its enormous following, does not flatter itself for the adherents it numbers among the highest of circles of the scientific, philosophic, sociologic and religious world. Its followers are members of this planet and the universe at large and this suffices for the Mazdaznan system to know.. Using no advertising schemes, no loud boasting and offering no alluring in-

duements, it keeps itself pure and unspotted before the world. Besides it offers all its teachings free of all charge and makes them non-obligatory, leaving it to the public as to its recognition. Giving all mankind equal opportunity to investigate, and illustrating to the world by unmistakeable examples, it reaps glory and honor. Mazdaznan philosophy is no respector of persons, neither creeds, color or race, neither nationality or position. Rich or poor are regarded alike, and financial standing or influence remain unrecognized. It stands independent and for that reason commands power that is unequaled and is able to stand where others decay and come to shame.

The Mazdaznan philosophy makes its influence felt in all stations of life and is growing very rapidly, because in its retired and peaceful way, it has opportunity to enlarge and strike its roots and fibres deep into the human heart, and so is able to cherish it and to keep it nourished. Entertaining kindness and the best of feelings towards all men, it is not to be wondered at that it rises to the very pinnacle of fame and recognition. Not the system, not its name is the passport, but principle is its watchword; not praise of its name or its promoters and agitators, but its results, are all a Mazdaznan seeks, and he finds them wherever he plants his fort, for self-support, self-dependency, self-reliance, self-respect, and self-command are his and her sword and shield, which never fail to impress and attract undivided attention.

Thus the work continues to go on, and although some may seem shy about it and envy it because of its age, its completeness, its power, its unlimited resources, it goes right on, not counting the mile stones it leaves behind, for our attention is to be paid to our present need thereby laying a solid foundation for the future.

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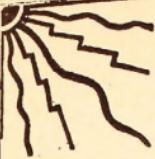
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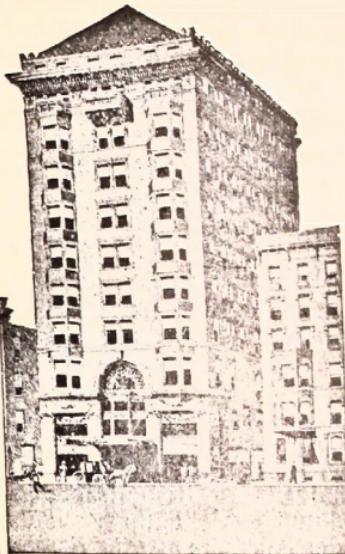
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is a purely Philosophic Institution, which recognizes for a fact that the Triune Principle of Sociology, Science and Religion is merely a means to an end, having for its purpose the aiding of one another to paths leading to the recognition of Truth, Justice and Love from the position of individuality merging into collectivity.

The Mazdaznan is the only Institution of its kind in the world that needs not proselyte or seek to gain adherents to its teachings, recognizing the principle of demand and supply as to position, time and condition corresponding with cause and effect. It holds that Thought is the center of manifesting ideas, of the past or the future, and wherever conscious of its Presence in the Realm of Spirit, Soul, Mind and Body, equalizing the Elementary, Mineral, Vegetable and Animal in sum and substance, Life Eternal stands out before it as the ever-active factor realizing the Absolute in All Things. Thus it holds that the greater the variety of ideas and the farther reaching the complexity of Thought entertained, the grander the sublimity of the coming forth of the Divine Individuality in man.

The Mazdaznan recognizes the Supreme in All Forms of Manifestation, animate and inanimate, and the hearts of mankind the Temple of God, who "is God of the Living and not a God of the dead." It holds that God has manifested, is now manifest and will continue to manifest, but is "neither limited to the form of a man nor the form of a woman," for Space and Time abounds with endless formation.

The Mazdaznan recognizes the Holy Family of Father, Mother and Child as the expressing Principle of Unity through the Divine Trinity, forever revealing the Duality of Creation by the Perpetuation of Procreation, as the emanation of Union.

The Mazdaznan denies not the Existence of Matter and its consequent Process of Evolution throughout the Four Dimensions of Space, but it holds the latter to be dependent upon Our Mental Perception, recognizing in the Variation of Manifestation a Complex Whole.

It recognizes goodness, beauty, character and sublimity in everything, and sees in all things expressions of the past serving as reminders for our good or illustrating higher aspirations yet to be attained.

The Mazdaznan recognizes the lower walks of life as repetitions of the past, and its opposite as the alternating position which causes contention and struggle, thereby retarding progression. It holds for that reason that the Salvation of the Individual depends upon the degree of the recognition and the consequent Self-Reliance bringing Liberation from Bondage.

The Mazdaznan recognizes in their proper place all books of whatever nature as results of the demands made at certain times, but accepts as its infallible text-book no other than the Open Book of Nature, the Interpretation whereof is Sacred to every Individual as a Divine Right, and as an instrument for present needs.

The Mazdaznan points to no authority or authoritative institutions other than the Supreme, as the highest ideal in conscious manifestation, and holds that all ideas are sacred to the Individual who perpetuates the same.

The Mazdaznan holds that the Principle of Life contains the Solution to the Problem of Life and that the Recognition of it corresponds according to the degree of unfoldment of one's Attributes, in which no one but the Individual concerned poses as the principal factor.

The Mazdaznan recognizes that,
PHILOSOPHY to be such must deal with POSITIVE FACTS,
SCIENCE with EXACT PROOFS,
RELIGION with IMMANENT KNOWLEDGE,
SOCIOLOGY with EQUALIZED JUSTICE,

which constitute the Four Rays of the Universal Cross, revolving upon its own Axis of Eternity, emanating the eternal demand for Right.

The Mazdaznan holds that in the recognition of Our Being not Denials but the CONFESSION of the conditions and the environments accumulated by ignorance through the Process of Evolution will deliver us through and from Temptation into Light.

The Mazdaznan holds that the Glory of God will not manifest in "unclean tabernacles" and that we owe it to ourselves and the race to remain unspotted from the world, that we show forth a pure and healthful body, a noble and truthful character, commanding respect from all and by all.

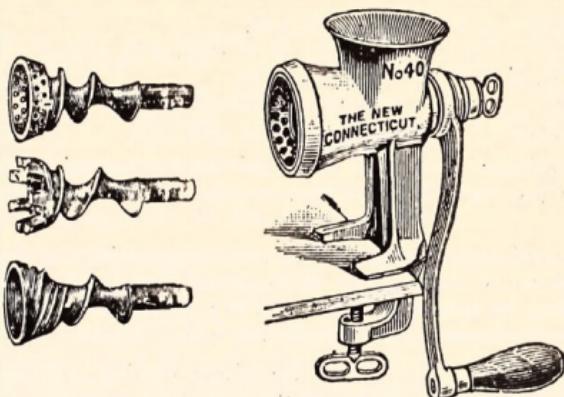
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Is sweet, and
A pleasant thing
It is for the eyes to
Behold the Sun.



And the Light
Shineth in dark-
ness and the dark-
ness comprehended
It not.

Vol. I.

Chicago, November, 1902.

No. 11.

All the reading matter in this magazine is written by the editor
except when signed otherwise.

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JEWEL LINES.

"The smallest effort is not lost;
Each wavelet on the ocean toss'd
Aids in the ebb=tide or the flow;
Each rain-drop makes some floweret grow;
Each struggle lessens human woe."
Live and take comfort, thou wilt leave behind
Powers that shall work for thee,
Earth, air and skies.
There's not a breathing of the common wind
That will forget thee, thou hast great allies.
Thy friends are exaltations, agonies
And man's unconquerable mind.

Selected.

The Sun-Worshiper.

Vol. I.

Chicago, Ill., November, 1902.

No. 11.

Jehoshua Nazir.

JESUS THE NAZARITE.

Commonly Known as Jesus the Christ. His Life and Mission as Found Recorded in Oriental Temples. Unveiling the Mystery Commonly Connected with his Birth, Filling out the Loopholes made by the Gospel-Writers. Revealing his true Character and Life. His Position of Trust, his Membership to the Sanhedrin. His Crucifixion and Release from the Cross. Completing this All-Important Narrative in Consecutive Articles.

(This Narrative began with the first number of The Sun-Worshiper.)

FOR sometime the members of the Sanhedrin, under the direction of Caiaphas, sought to bring Master Jessah to naught, for as long as he remained in public life, they were hampered in the promotion of their political intrigues by the fear that he might expose their schemes to the government. They had thus far failed in their various attempts to incite the local authorities against the Master and Rome became their only hope. But even there, Caiaphas met obstacles and only a cunning policy and enormous gifts and presents with which to bribe officials opened the way to influence those who could be instrumental in bringing about the desired end—the downfall of Jessah.

THE SUN-WORSHIPER.

The many differences and disturbances among the people made it necessary for Rome to sustain a standing army in Israel and judges were sent back and forth to investigate and settle matters. Israel was determined to stir up strife. The leaders laid plots and those lower in office aided them and followed their example, while their subjects, catching the spirit of deceit, developed a diplomacy of the lowest kind to the perfection of art.

Rome had thus many difficulties to encounter, and strict measures had to be frequently resorted to for the sake of getting at the truth of matters, which when laid bare went against the priesthood. This was considered by the latter as the "persecution of the saints." Caia-phas did his utmost to throw all the blame upon Master Jessah and whenever there seemed to be the least indication of trouble among the people, it was noted down and reported as due to the teachings of Jessah. But men like Cyrenius, Markus, Cornelius and others in the service of Rome, who, because of secretly being followers of the Master's teachings, made only the most meager reports in regard to the operations of Jessah, for they considered his mission friendly rather to Rome than otherwise. Still the constant and everlasting complaints made by the church authorities left doubt in the minds of many, so that opinions became divided and investigations carried on in secret complicated matters still more. That some day all of this must culminate in disaster, Master Jessah foresaw and those interested in his mission were just as much on the alert for means of protection as was the enemy to destroy. The struggle became not an open one as at first, but one underhanded and clothed in the profoundest secrecy which required constant watchfulness.

The priesthood was determined, if not succeeding in ridding itself in a political way of their danger, to re-

sort to foul play, and many instances proving such intentions, warranted the Roman disciples in fitting out private soldiers for the protection of their Master, which the latter did not resent, but never approved, and he warned them frequently that "Whosoever taketh to the sword shall perish by the sword." Still, even his immediate disciples secretly carried arms, feeling that their Master was constantly being put into danger. It had been rumored for some time among those of the inner circle that Caiaphas had worked matters so that large sums of money and presents had been used to procure a warrant direct from Rome, for the arrest, trial and conviction of Master Jessah, thereby compelling Pilate to sit in judgment and execute the bidding of Rome in the name of the emperor whose commands no one would dare disobey and under which Pilate as well as the representatives of the emperor's court in Israel would be powerless.

The opportunity seemed to be favorable, for the emperor himself had intrusted the carrying on of his reign to his generals, while he personally engaged in a life of idleness and recklessness, caring little about the responsibility of his position but with an iron will demanded of those in authority to carry on his reign to his satisfaction, for which he made his officers responsible. While Tiberius revelled in the midst of pleasure, delegations from Caiaphas and their friends at court loaded Macro, the pretorian prefect, with their usual petitions and many presents but, as matters of such a nature could not be kept secret, the friends of Jessah at the court at the same time sought to have their side considered. The troubles, rumors and revolts had increased from time to time among the people of God, and although purposely instigated by the priests, investigations made would show by the witnesses heard

that such revolts were due to the teachings of Jessah. Matters became so conflicting and reports so contradictory that Macro was persuaded to yield to the Caiaphas faction and being convinced that the troubles and the enormous expenses to Rome would be ended by the removal of one who was the cause of all the trouble as claimed by the authorities, he issued the fatal warrant to be executed without delay.

Just at the time Jessah entered Jerusalem upon that memorable day when crowds cheered him and proclaimed him Lord of All, the warrant was in the hands of Caiaphas, upon whose decision depended the time of the execution of the same, in which case Pilate had to await the order. But the warrant came at a time that seemed inopportune, and in consideration of the approaching festival it was questionable as to the advisability of its execution. Caiaphas feared an uprising, and such an event would prove disastrous to the church, as the days of the feasts were the only time when it reaped its greatest harvest financially from the thousands of pilgrims and the faithful, as well as the merchants who paid enormous fees for privileges. Still on the other hand, Caiaphas feared that Jessah might spring another surprise upon them which might prove more disastrous to their interests than ever, and now that people were pouring in from all quarters of the earth, the danger seemed more imminent than ever. Assassination was thought of but as it had failed and moreover was liable to complicate matters too much for the church, the authorities decided to take advantage of the warrant. But to arrest him openly as Pilate would be obliged to do the church feared would make trouble, and asked that they be granted the privilege of making the arrest secretly. But here they found difficulties.

Judas, encouraged by the reception given to his Master on the day of his entrance into Jerusalem, planned greater surprises. He felt that the day was not far distant when the Pharisees would kneel before his Master in adoration and praise. He also heard his Master tell of the intentions of the Jews and the warrant out for his arrest and how their only difficulty was in keeping the arrest from being made public. Then Judas conceived an idea. Publicly they dared not arrest his Master but if they tried it in private they would fail and the glory of his Master would be assured. Judas felt he could accomplish his Master's release and before the world another miracle would be wrought, a miracle that would convince even skeptics of the greatness of his Lord as upon their attempt to arrest his Lord, Judas thought Jessah would certainly make himself invisible and pass from out their midst as he had done before. The intrigues of the priests would then become powerless and Jessah would stand recognized before his people and to his dominion there would be no end. His plan was laid and now to work it before the end of the days of feasting, win the victory and all the world would know of the great event, all strife would be ended, and everything would end in the favor of his beloved Master.

When at the supper table and as usual awaiting his orders for the coming day and attentively watching every movement of his Master so that thereby he might read the wishes, wants and desires of his beloved Lord, he hears the gentle voice of Jessah say to him, "Whatever thou doest, do it quickly." Judas feels his mind read and encouraged, he seeks the authorities to offer them a plan whereby they could make the arrest secretly. Judas was known only too well to the priests for him to gain a willing ear for only too often had he

caused them humiliation. He had to use cunning and be adroit in convincing them of his intention to betray the secret abode of his Master where he often remained in meditation and contemplation.

To convince the priesthood of his sincerity, he rent his garments and pleaded that sooner or later his Master would be brought to justice and that he himself would be liable to conviction and torture and by promising him freedom and protection and forty pounds of silver to help him to seek safety, he would prove to them the sincerity of his offer. After some arguing and bargaining, thirty pounds of silver was agreed upon and accepted. Several companies of soldiers were ordered out and proceeded under the direction of Judas to the private gardens of Gethsemane.

Here it was that the Master sought consultation with Eliye. Here it was under cover of profoundest secrecy that Nicodemus, Mathaeli, Philopoldi, Joseph of Arimatheá and others would carry their news and receive further instructions. But on that night, it was thought wisest not to onggregate. All by himself, Jessah would go to Eliye and carry on a conversation.

Under the cover of darkness, he entered the sacred chamber where hours of happiness had been spent. Here it was where Eliye loved to rest and receive in the quietude and peacefulness of the stillness of this lovely grotto his inspirations and revelations that guided him through life. Here it was where the hands of the father and son joined and they considered the conditions of the day. Eliye for many days had made this his abiding place for he had retired from all outside activity. His health and strength seemed to be failing him very rapidly, and it was due to this circumstance alone that Jessah hastened to Judea, for he felt no inclination to visit Jerusalem in view of the festival.

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Eliye was very much worried about the outcome of the work. In the dim light, they conversed in low tones and it seemed as if the voice of Eliye became fainter and fainter until at last the profoundest stillness filled the grotto like a grave. Jessah bent forward over the place Eliye rested, he felt his hand, his heart, his head. He was cold as if in death. Could it be that he had heard him not as he related to him all the approaching dangers? Or had the news been too much for even his heart? As Jessah arose, and the dim light of the oil lamp fell upon his father's face, he clasped his hands, raising his voice to heaven and with the words, "Thy will be done," he went out and cried bitterly.

The body servant Raphael was awestricken and fled in the darkness of night to the palace of Joseph of Arimathea to carry the news. When Joseph, in company with his servants, entered the private grounds, they heard in the distance the noise of arms and the coarse voices of soldiers echo through the stillness of the night. A conflict as that of a struggle between hostile factions seemed going on and in the midst of all the confusion the sweet and tender voice of the Master commanding peace was heard. But it was not the voice of command, of determination, but it seemed to be of softness, of tremor, of uncertainty. What was all this about? What could it all mean? The servants of Joseph impatiently waited for the command of their Lord. Their hands were already laid upon their swords. They felt that it was their duty to prove their faithfulness by force and disappointment expressed itself upon their faces when once more the voice of Jessah was heard and peace declared. With his own hands and with strips of his own garments, he tied up the wounds of those who had been hurt during the excitement. "I am he whom ye seek, fear not, I go whither ye lead

me." It was his coolness, his voice of command, his sweetness and gentleness that calmed Joseph, who ordered his servants to notify the congregation of what had happened while he himself went to the sacred chamber where he found the body of Eliye in the stillness of death. Afterwards, he sought other friends to consult with them as to the best steps to be taken.

As soon as the friends of Jessah had heard of the possibility of the issuing of a warrant by underhanded means, and unable to approach Macro, they at once proceeded to the emperor himself and affected an edict repealing the possibility of the issuing of a warrant, but when the repeal came the warrant had just been issued and at once the recall had to be heralded to Pilate, informing the latter to pay no attention to the warrant and to await a special envoy who was on the way to investigate matters to the satisfaction of the emperor himself. Such an edict was expected, was hoped for and now that the arrest was effected, the covenanters were at a loss to know what to do. Pilate was at once consulted and he determined to delay matters until after the holidays. He foresaw trickery and intrigue and hoped to gain time to avoid any injustice in the matter. But the Sacred Synod demanded the trial without delay, demanded that the prisoner be judged at once. That very night they demanded that Pilate give his decision for crucifixion and allow the necessary preparations to be made. They demanded that their order of the emperor's prefect be carried out, as they held the warrant which entitled them to the execution at their command.

That night Pilate heard the decisions of the minor judges and witnesses and found the testimony insufficient to convict the Master even though the warrant demanded condemnation to the full extent of the law.

Pilate's household were believers in Jessah's work to a great extent and Pilate, himself, once healed by the Master's hand of a grave malady, was a follower of the great teacher. He wanted time to consider the case but the church demanded immediate action and Pilate was compelled to use technicalities and knowing that Jessah was a Galilean by birth, he thought it best to refer the case to Herod who was then present at Jerusalem on account of the festival. But Herod knew the holy character of Jessah and his fame too well to be drawn into the affair. Knowing the affair to be a church offense, he referred the accusers to Caiaphas and his counsel for a decision. Thus the matter was somewhat delayed.

Caiaphas and his cabinet understood the meaning of this shifting from one court to the other and took a firm stand. They feared that every moment of delay would be liable to prove fatal to them. Either the warrant would be liable to be repealed or the friends of Jessah would gather an army and by force compel his release and in such an event the festival would prove disastrous to the church not only morally but financially. Thus the council demanded of Pilate a decision.

(To be Continued in the Next Number.)

WE are glad to note that the world is progressing quite rapidly in the manifestation of truth and that the higher thought journals are copying our work to such an extent that nothing but good can result from it. Of course, all do not credit the Mazdaznan philosophy with the knowledge they are gaining. We readily see the reason of it—they have not breathed enough to be honest.



Breath Culture Studies.

The Breathing of Plants and Their Organs of Breathing.

In considering plants, we discover in most plants, and more or less in the trunk itself, or in the stalk bearing the branches and leaves, a hollow space filled merely with air, which air however is not wholly the same kind as the atmospheric air which surrounds the plant, but is always of the same nature like unto the then existing nature of the plant itself, as for instance the air in the leaf-stalk of a Cucurbita or gourd plant, like cucumbers, melons, pumpkins and others. That air is found therein cannot be doubted, but how did the air get into this stalk is a question well worth our consideration. That the plant must possess the power of absorbing air is proved by the fact that when you cut such a tube in two, bringing it closely to the nose, you experience the rush of air, peculiar to the nature of the plant. That such air can only exist in the plant by means of inspirational breath can be proved still further by putting upon the fire a freshly gathered plant, which when burning blows and hisses. If there were no air in that plant, it would burn without hissing and crackling, similar to a thread dipped in oil.

Peculiarities in the Breathing of Plants.

A botanist may insist that the air penetrates therein through the pores. True, and we may add right here that the air must do that, for if the plant were so dense as to be deprived of the possession of even the very finest of pores, by what means then could the air

penetrate? If, for instance, some one should stop up your mouth and nostrils, how would the air *penetrate* into your *lungs*, the air which is so necessary for the sustenance of your physical life? How is it that you do not draw in air through the pores of your skin sufficiently to supply your organism with the elementary conditions to sustain organic action? If it is perfectly natural to suppose the necessity of you possessing two larger *pores*, mouth and nose, which are to be open, if you are to be enabled to breathe, you should have no objection to the fact that the plant be supplied in some way with *pores*, correspondingly equal to those of your own, through which the air may be inspired or drawn into it according to its special need and desire. And still further, you will not envy the plant its power of breathing, when you learn that it is far more economical in the application of breath than you are on general principles, for while you inspire and expire every few seconds of the day, the plant breathes but twice a day, that is, the plant inspires during the day-time and expires during the night.

The Change of Breath Currents in Day-time and at Night.

During the daytime, the atmospheric air is drawn in according to the necessity of the plant by means of a specially assigned septum, and in some plants through certain peculiarly arranged *septa*. This process is continuous but slow. At night, as soon as the chemical process has been attained and the plant has absorbed particles foreign to its nature and kind, the carbon, which is superfluous in every plant and for which the plant has no longer any use, will be expelled in connection with other unsuitable particles, which process of exhalation continues for the same length of time as the inhalation during day-time.

**The Importance as to
How the Plant Breathes.**

We have given a short description of the breathing of plants, to learn to understand the truth in regard to the breath process exercised by plant life itself. As to the question, *why* plants breathe, the same answer may be applied as in the case of the stones, as the reason in one case is applicable to the other as well. But as to the question, *how* the plant breathes, we necessarily have to consider a few points, less important in the case of merely organic rock, for the breathing of the plant differs widely from that of the stone.

We shall see at once that to understand the breathing of the plant, it is not quite so easy, as the process is by no means a simple action, as it may seem by just glancing at it at first. But there is one breathing always the consequence of a preceding breathing, as illustrated for instance by the following: Take a pair of double bellows. As you take them in your hands and squeeze them, the air in the bellows below is pressed into the upper ones, and as soon as you let go the lower part, it fills with air again, and as soon as you press it down again, the air taken is pushed back again into the upper part. But could the bellows do this by themselves, without having been compelled by some outside power or force? Certainly not. Even the narrowest of minds will admit that.

**Absorbtion of the Positive Polarizing Fluids
and Expulsion of the Carbonic-mephitic Air.**

The question then, what moving force enables the plant to expand its organism and thereby absorb the air like a pair of bellows, is rather difficult to explain at first, yet this difficulty shall be overcome when we become observant and look carefully at the numberless, oftentimes of smaller and again larger, vertices,

that frequently fill up the whole trunk, and especially the stems of the leaves. These small vertices are nothing else but suckers of electricity. They absorb eagerly the positive polarizing fluid all day long. By this absorption of the positive electricity which corresponds to centrifugal force, and contains expansion in itself, the organs are distended, whereby the spaces get larger and larger, necessarily drawing in the air through the *pores*. At night time, the electric polarity changes and flows out through the vertices or discharges itself, as we are wont to say, whereby the organs come closer to each other and expell the useless carbonic and mephitic air, separated by the polarity of the electricity itself, which two kinds of air again correspond to the negative polarity.

**Necessity of the Great
Periodical Breathing of Plants.**

One more thing deserves attention, and that is, that those plants continuing to live throughout the winter season, such as shrubs, brush and trees, as well as a few inferior kinds, familiar to the botanist, have another more magnificent periodical breathing, which, breathing one time *in*, at another time *out*, is done mostly in the plants of the tropics, or in other words, instead of the special daily breathing, the principal breathing is done continuously throughout the whole summer season in the following manner: A process is going on in the organism of the tree, so that, irrespective of the consideration of the natural consumption of the inhaled air, there still remains some air in the organism, by which residue the tree accelerates its growth in circumference considerably during the summer, while the unconsumed air afterwards becomes expelled, thereby making such process visible partly on the bark itself, and partly by the moss which quite frequently appears

upon the bark. As soon as this remainder of the air breath is expelled by the porous action during the winter season, according to the nature of the general movement of the organs, we can easily perceive that such air, by its longer presence in the tree's organism, could not remain entirely pure. As this inner air comes out once again from the tree into the free and open atmosphere, it must, before it can be taken up or received by the same, shuffle off by a peculiar chemical process that which is not its own, depositing it upon the bark or the trunk in one form or the other. This is considered the great periodical breathing of such plants, for such has to be done, as the existence of the plant itself speaks for it, and the discerned phenomena warrant such a presumption, indeed, proving the truth of such a revelation.

But that the tree has still a *fourth* breathing, the same as the animals have a *fifth* and a *sixth* breathing and man *innumerable* breathings, we shall for the present not discuss, but we shall continue to take up all such questions and explain them in time, as well as many other things for so far the subjects explained are scarcely an atom in infinity.

From Out of the Depths of Being.

M. C. Chambers, Denver, Colo.

"Come over into Macedonia and help us" has been the heart cry of humanity for ages past. It has asked for bread and been given a stone. It has asked for the substance and has been given the shadow. In other words, humanity has desired an intelligent method of arriving at conclusions, a reasonable common sense road to travel, an honest, upright, unbiased method of solving the problem of life—a coming down out of the

clouds and walking upright on terra firma, a something to be made practical in its everyday life. "*Your body is the temple of the living God,*" has been preached while the recognition of the fact in our daily lives has not been practiced, and that greatest of commands, "*defile not the temple,*" has been religiously ignored, only through ignorance of the simple laws of nature, to be sure, and yet how disastrous to the human family has proved our method of existing.

Dr. Hanish in his teachings of the Mazdaznan Philosophy simply gives an intelligent and comprehensive method of understanding the laws of nature. So plain are they that a "wayfaring man, though a fool, need not err therein." By them the lethargized are aroused to activity and begin to realize that they are, indeed, factors in the universal plan of salvation for all. They also give sinew and tone to life, fortitude and courage to humanity.

Ecclesiastics say, God made man upright but that he has sought out many inventions. Dr. Hanish makes plain the inventions and shows to the intelligent mind how by right living it may avoid the pitfalls.

Those who possess the sacred trust of motherhood should be especially interested in this work. Teachers whose work is holy, next to that of mothers, should take a divine interest in understanding the simple laws of nature so that they may be co-workers with mothers in giving to the world nobler men and women who are destined to rule the future. Truly, life is real, life is earnest, and our noblest impulses should ever move us so that we may become more intelligent, hence better fitted to enjoy this beautiful world, our children and our friends. To Dr. Hanish's faithful students, his teachings will prove to be, apples of gold in pictures of silver.

The Mazdaznan Movement.

SUNDAY, September 28th., the Mazdaznan Temple Association opened its third year of practical work in the City of Chicago as its headquarters, where it assembled with a full house at Steinway Hall under the patronship of St. Omar, and will continue to assemble regularly every Sunday until May, 1903, when meetings during the summer season will continue at its private Assembly rooms in the Athenaeum Building, conducted by friends. The work has been extended more than ever in the history of Mazdaznan in this country. Considering its own peculiar way of carrying on the work, it is a marvel to the world, indeed, as to the enormous progress it is making, for wherever its representing Voice reaches out it draws thousands of hungry souls to imbibe its great instructions, which are free to all and entirely non-obligatory.

The teachings are given out wherever the demand is made and all the world is invited to come to the fountain which is temporarily in Chicago and to draw unto itself all it desires. As this work does not proselyte, seeks no following, no adherents, reveals no names of members of classes or meetings, although exclusively public yet caring for no publicity, the world is at a loss as to the enormous progress it makes, and the great assemblages it draws. Being exceedingly independent as to its modus operandi, asking neither favor nor support financially, morally or otherwise, it seems to make it all the more odd, so much so that people used to the business ways of the world do not see how such a work can go on and even increase, offering more and more comforts and ease to its students and pupils as the work is further carried on.

Mazdaznan economy and the untiring love for

Mazdaznan philosophy is the secret. Thus all those once enkindled by the fire of Divine Love emanate their light into space until they rise as the glowing sun above the horizon of the heavens, shedding their rays of sunshine and joy into the dark corners of anxious minds, drawing them to the bosom of the Father who giveth them according to the desires of their hearts and their understanding of spirit. Those pure in heart and mind, carry the message to the homes of the neglected, the fallen and distressed and thus thousands gather at the altar of Light to be enlightened even unto the depths of their souls.

Financially speaking, the association has no expenses other than those considered current, and the spirit of love that prompts the work doeth all things well. There are no salaries to be paid, no percentages to be given, no dividends and profits to be declared, no deficits to be covered, no begging from rich or poor, everything regulates itself as a matter of fact. There are just a few, very few who do a great deal of work irrespective of a hope for reward, as their reward lies in the satisfaction of working within the gates of heaven, which is peacefulness and joy. Considering the enormous expense that the association shoulders, and the meager contributions in the past, thousands of laymen and as many more business men wonder and marvel as to the "scheme" back of it all, and their conclusion is based on this one point, if it is a "scheme" it is indeed not easily fathomed from any standpoint known to the world at present. True, they will never understand it. Not until they have learned the Three Great Breaths of Father, Mother and Child, leading them to Divine Consciousness that unfolds unto them this Truth: "This is the Work of Universality in Individuality."

This work will soon spread like wild fire for its time

has come, and those who have attempted to throw obstacles into its path will come rushing into it, in the expectation of gain as they have done of old, but they will not receive what they expected, for the only blessing to be bestowed upon their heads will be, "My grace is sufficient for thee." Yes, they must sit down quietly and attentively, listening to the Voice that reveals unto them their position and path to be pursued to reach salvation.

It matters not whether rich or poor, they will all have to sit side by side and brush elbows with each other, recognizing one another as brothers and sisters and lastly as friends. The world must learn that this work is not to be hampered or treated lightly. Its messengers are not to be easily enticed by its glowing offerings, for those who want to partake of the Father's table must come to it. For the benefit of those, who still seem to misunderstand, let it be said once more that during the season 1902-1903, the Sunday meetings are held at Steinway Hall, while the classes meet at the Athenæum Building, where nice and cozy rooms are set apart for this purpose.

In this class work, which consists of twelve lessons in each course, all the world is invited to participate. The studies are of a nature never offered to the world before in like manner and method by other institutions no matter how sublime their teachings. We have people from all over the country who locate in Chicago for the season just to take these courses, as they know them to be worth more to them than all their possessions. These classes are given all day and evening, so as to suit every individual. But one lesson may be taken a week where time is very limited, while those more in earnest can apply for more lessons, which is granted for the asking.

All those who are in earnest are invited to come and be helped in every way possible, while those inclined to be natural helpers are entreated to "come and help us." Millions of seeking souls are reaching out for the truth. Left by their hirelings, forsaken in the mire of theories, they are anxiously calling for help, and they are willing to be helped. Is it your lot to go and tell them the sweet story again? If so, hesitate not, for time is precious while the manifesting life even at most is very short. Come and learn how to make the best of life, that health, happiness, welfare, peace and love may be your constant companions.

What Can We Eat?

THIS is a question asked and handed to us at our classes or even in our meetings more than a thousand times out of three hundred and sixty-five days. Again and again it is answered, and those who have advanced a little beyond it in the Mazdaznan studies often-times forget that there was a time when they asked the very same question and now wonder at our patience in answering the same many times over during the day. We love to answer the question, and every one who has caught the Mazdaznan spirit will do the same.

Of course, when once we understand the simplicity of nature in itself and have grasped the economy of life, we do wonder how it was ever possible to ask, "What can we eat?" We can eat many things, but the question really is, "what *shall* we eat to remain in direct harmony with nature and nature's law?" If we but consider the little wear and tear in our bodily constitution, and understand intelligently the process of perpetuation of one's own kind, viz., the organic action tending

towards the accumulation of life forces peculiar to its sustenance by perfect activity only and that food itself does not directly supply strength and vitality to the system, nor does the building of the body proper depend upon it, then will it dawn upon our heretofore deluded mind as to the simplicity in living.

It will depend largely upon our desires to put the will, correspondingly responsive in our mind to our intentions of simplicity in living. If we can do so, then we shall at once learn to appreciate our Father's own command: "Every *herb* bearing seed, which is upon the *face of all the earth*, and every *tree*, in which there is the fruit of a tree yielding *seed*, shall be *meat for you*," while, "to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein *there is life*, I have given every *green herb* for *meat*." Gen-Isis, I. 29-30.

What does this mean, is the question that will suggest itself repeatedly? It means, that the *grain*, in itself an herb and a seed-herb which contains within the seed the fruit, is the principal food for man to subsist upon. Such necessarily ripens upon the *face of the earth*, above the ground; while of the trees such growths, which are not the result of merely one season, but bear for years to come, only those are of value which have grown up from the seed directly and not from cuttings, slips, etc.

Of the seed bearing herbs, of which the grains wheat, rye, barley, corn and oats are considered the staff of life, the wheat is the principal one and the most highly developed, containing elements in correct proportions for the perpetuation of cell formation, whatever may be the bodily condition it may meet. All other grains have to be measured in accordance to the standard of wheat, which is the basis of measuring all grains

as to their chemical values as foods. Barley or rye alone will not nor can they equalize the conditions of requirements in the organization of soil substances, for the reason that they are deficient in one certain chemical compound, while too rich in another. It is for that reason that the other grains are to be used for a change but only during certain seasons or parts of seasons. Corn used in season as a green fruit is quite advisable, while as a food when ripe it is to be used sparingly or in combination with other grains. Barley is especially of value towards spring time, as is rye towards winter time, while oats occasionally answer good service in colder climes. Corn is better in the fall of year, while wheat is valuable and takes the place of all grains all the year round.

Of the fruits, the trees bearing seeds are of secondary value and are to be used principally as eliminators, tonics, or appetizers, such as apples, cherries, peaches, oranges, plums, etc., while raspberries, strawberries, blackberries make better juices or liquids for drinks. Nuts of all descriptions furnish fuel for muscular action by virtue of their oils, of which the almond is the best, then filberts, hickory nuts, pine nuts, walnuts, Brazilians. Peanuts are a vegetable product requiring roasting, boiling; treating and for that reason, besides developing below the ground are not food for man, although they are fattening which is good for the animal nature of beasts and beings of the lower types where they prove of value in relieving the depressive conditions of a constipated and diarrhetic nature. In man they incite the moral functions to animal action, to which the potato may be added as keeping the brain action of man inclined to superstitious tendencies.

"What shall we eat," will only become plain to him who begins to realize that the wants of the being as to

sustenance and perpetuation are but little. A dish of wheat, about two ounces in weight or three tablespoonfuls of it at a time, will suffice for an ordinary meal. Such wheat may be used raw, or soaked for a few hours in just enough water to be wholly absorbed by the wheat, or it may be steamed for one minute after soaking. Again it may after soaking be boiled for four or more hours until it swells to three and more times its original size. Masticated thoroughly and slowly, well mixed with saliva, two ounces of this wheat will satisfy the ordinary being at one meal, which meal may be taken twice a day. Then eat a few blanched almonds, which means almonds with skins taken off, which is easily accomplished by pouring hot water on them. Although even this is not absolutely necessary as the skin may be scraped off readily, which is to be done with every kind of nuts we use. Six to ten almonds will suffice at a meal. To finish the meal, fruit may be used but where fruit is out of season eat some vegetable first before the wheat.

The method of eating is so simple that it requires no other study than simplicity in preparation and natural hunger for an appetizer, always bearing in mind to eat slowly and when hunger is half satisfied to quit eating but milk the tongue instead to aid digestion. When we eat we are to do so with thanksgiving in our hearts and thoughts directed towards vibrations of love for all things, bearing in mind that food is not the principal factor in the sustenance of our strength and health, but merely a perpetuator of the soil conditions of our constructive manifestation upon which the nature of food as well as how taken leaves its impress behind, determining the conditions for the future.

A Novel Luncheon.

EVA MONTAGUE MYERS.

WHILE Dr. Hanish was in Denver the past summer, several luncheons were given in his honor by pupils of his advanced class in Healing. As one of these entertainments was somewhat novel in idea and execution, I have been asked to give a detailed description of the same, for the benefit of the readers of the SUN-WORSHIPER.

The color scheme of the dining room decorations was in various shades of yellow. Small sun flowers were effectively used, as being particularly appropriate for a gathering of Sun-Worshippers; but nasturtiums and other flowers of a golden hue were used also.

When the guests were summoned to the dining room, they were told to find their places by the menu cards, which consisted of tiny sheets of note paper, tied with bits of ribbon. These ribbons were of different colors, each being the duplicate of the astral color of the person whose name graced the top of the page, beneath which followed a brief description of the color. On the next page was a short sentence, which related directly or indirectly to the luncheon and on the opposite page was the menu.

After the guests were seated, the hostess announced that the first course was entirely mental and would be found on the inside of the card. Beginning with the Doctor, the sentences read were as follows: The Doctor, however, gave an elaborate interpretation of his sentence which will soon be given in the pages of the SUN-WORSHIPER.

"Behold I have given you every herb bearing seed which is upon the face of the earth, in which is the fruit of a tree yielding seed. To you it shall be for meat.

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"All the grains are very sensitive to thought vibrations. In making bread or preparing food be sure to be cheerful, and think the constructive thought of love.

"Cooking destroys the life principle in foods.

"The body does not exist to eat, but eats in order to live. Thus the spirit does not nourish itself only that it might know, but knows that it might live spiritually.

"The only right way and the only scientific way of living, so long as food of any sort is demanded, is to eat that which nature has prepared, and which is filled with the sun's vibrations.

"The more we recognize the finer forces of nature, the more we will require the higher vibrations in our food, and will adopt that which is constructive in its nature.

"All things conspire to aid thee, and all thou dost accomplish, be it ever so trifling, will redound to thy future development.

"All things blend and mingle in harmony, each with its own particular kind.

"Remember that trifles are trifles only to triflers.

"There is nothing like action—doing things.

"He that is unjust to his brother of the animal creation, let him be unjust still, and he that is filthy, let him be filthy still.

"It is the aroma of our food, which is its spirit, that sustains us and not the grosser elements."

MENU.

WHEAT,

Dry. Soaked over night. Olive Oil. Olives.

SALAD.

Tomatoes, lettuce, onion, parsley, Mayonnaise dressing.

SUN BAKED BISCUIT.

FRESH FRUITS.

Peaches, Plums, Bananas, Oranges, Pears.

DRIED FRUITS.

Dates.

Figs.

Raisins.

NUTS.

You will notice from the menu that the luncheon was entirely of uncooked foods which was a great innovation, though we were not wholly unprepared for such diet, as the teachings of the Master had gradually brought us to this point. The greatest simplicity was observed in the serving, the guests making their own selections and combinations.

It may interest some one to know how the sun baked biscuits were prepared, so I will give the method.

They were made of coarse hand ground flour, a little salt and oil, and just enough water to moisten the flour. Then they were moulded into the shape and size of a silver dollar, about one quarter of an inch thick, then laid on oiled paper to dry in the sun, which took about one day's time.

At the close of the meal, each one read from the card the significance of his or her color, which proved to be a revelation to every one. Highly developed people can discern the color atmosphere which surrounds each individual, and to them it is an open book, revealing the physical, mental and spiritual status of all who come before them.

We are all born with a certain color which remains with us through life, though its shade may vary greatly according to spiritual development. There are many shades of meanings relating to each color, but the following are what were given on the different cards:

PURE SNOW WHITE—Material innocence, and purity of mind.

CREAM WHITE—The mingling of yellow and white,

signifying spirituality and wisdom.

YELLOW—Sensation. “The germ of all thought, which leads from the outer consciousness, to that inner sense, which listens, hears, feels, and cognizes the indwelling pure spirit. This color also means rest. Its real underlying principles can never be comprehended by human intelligence, but they may be apprehended.”

VIOLET—Transmutation. The principle of fire, which enables us to progress, to unfold. Fire is the true, divine essence of Being.

PINK—Discrimination, Love. The principle which should be cultivated above all others.

BLUE—Counterpart of green. Order, Harmony. The first great law of the universe. “You are my servant and shall create for me thought formations according to that higher principle. You shall build for me my heaven. When all our thoughts and desires are concentrated on knowing the ultimate of the divine order on earth, we will possess the true wisdom.”

LIGHT GREEN—Cohesion, fertility, growth, unfoldment.

INDIGO BLUE—Fermentation. “The old must be torn down and a new and higher organism built up.”

RED—Force. “Negative, conservative magnetism, and is a principle of bondage and binding, but must be subjugated by the higher will and intelligence.”

Luncheon being over, we repaired to the library and gathered around a genuine Khorassan rug, whose wonderful symbols were explained by the Doctor as emblematic of the soul’s progress through eons of time. As he finished his graphic description, every one felt the great responsibility which knowledge brings, and realized more fully the great truths of the Mazdaznan Philosophy.

As silence fell on the little group, I am sure that each one resolved to endeavor to live up to the principles that have been so faithfully inculcated by the Master, so that when the great test comes, we shall not wander back into the same old earth conditions, but be able to choose the path, which will lead us *out* into greater knowledge and wisdom.

NOTES.

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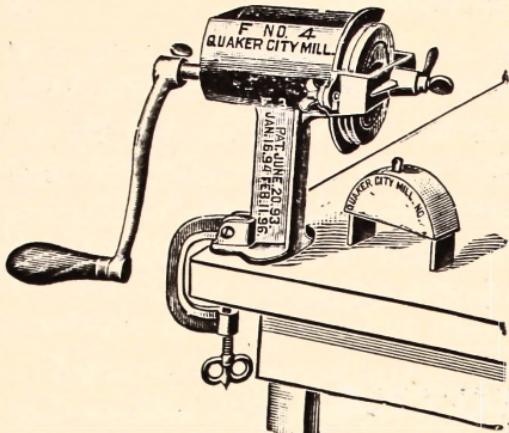
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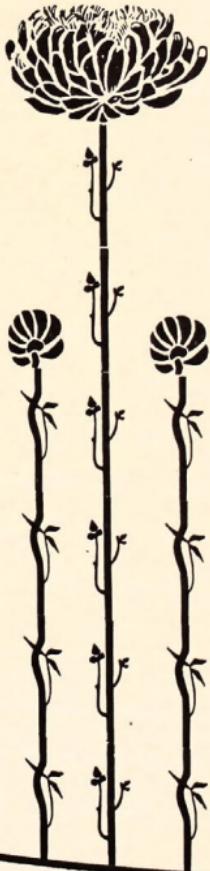
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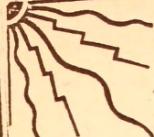


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Is sweet, and
A pleasant thing
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Behold the Sun.



And the Light
Shineth in dark-
ness and the dark-
ness comprehended
It not.

Vol. I.

Chicago, December, 1902.

No. 12.

All the reading matter in this magazine is written by the editor
except when signed otherwise.

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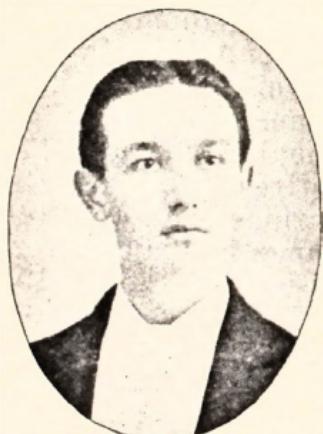
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The Sun-Worshiper.

Vol. I.

Chicago, Ill., December, 1902.

No. 12.

Jehoshua Nazir.

JESUS THE NAZARITE.

Commonly Known as Jesus the Christ. His Life and Mission as Found Recorded in Oriental Temples. Unveiling the Mystery Commonly Connected with his Birth, Filling out the Loopholes made by the Gospel-Writers. Revealing his true Character and Life. His Position of Trust, his Membership to the Sanhedrin. His Crucifixion and Release from the Cross. Completing this All-Important Narrative in Consecutive Articles.

(This Narrative began with the first number of The Sun-Worshiper.)

MASTER JESSAH remained unconcerned as to the controversy among the higher magistrates. His mind seemed to dwell upon another world. This indecision, this being dragged from court to court seemed a farce to him. His thought seemed to be directed to subjects foreign to his surroundings. What he felt and thought no one seemed to fathom; what he suffered and bore no one ever dreamed of. He did not seem to care about the result of the trial. When questioned he remained silent. If there was evidence against him sufficient to convict him, what would it help him to speak or explain. Let the law take its course. He was not going to interfere. If it was just to convict him upon

circumstantial evidence, how could he appeal? To whom? Thus he would not even answer the charges for they were not worthy enough to make him answer, not truthful enough to cast even a shadow of a doubt upon his character. And there he stood, arrayed in his purple garment, which he had worn on the day of his entrance into Jerusalem, like a being far above the earth; towering above the tallest of men, he stood before his accusers with angelic majesty, silently waiting for them to dare and to do.

Pilate became alarmed at the pressure that was brought to bear upon him by the church authorities and the threats directed against him, made him feel that his position was endangered, but he felt he must not waver. So to the people he would appeal, to them he would entrust the fate of the innocent one. He would have brought before them, Jessah of Barabbas, a being terrible and fierce to behold, one of the most dangerous and notorious characters of the country, the mention of whose name even would almost freeze the blood in one's veins. Yes, him, he would have brought out and placing him side by side of Jessah, the Nazarite, the pure one, the innocent one, he would put the question to the people as to their preference. He knew whom they would choose. That they would prefer the majestic and lovely Jessah of Nazareth, for he was beloved of many and known for his great and good deeds, there was no doubt in the mind of Pilate.

It was customary on the occasion of this great and rare festival to give the life and liberty to some criminal who was the choice of the people and relying upon this usual custom, Pilate expected to offer to Rome this as an excuse for the entire release of Jessah of Nazareth in case he was taken to task by the government.

The strangers within the gates were many, and

although they had heard of Master Jessah, many of them knew not, which was Jessah of Nazareth and which Jessah of Barabbas. All they knew was they preferred the stately Jessah, while the priests took occasion to post their men to demand Barabbas. As the people crowded before the steps of the open palace and voices were raised as to their choice, thousands of voices shouted for Jessah of Nazareth, their beloved, but there were many who called Barabbas and the priests and their emissaries dashed among the crowd, beating and slashing, calling out at the top of their voices, "Barabbas." They worked their way to the steps and the pillars and like maniacs they cried for Barabbas until it seemed to re-echo from all the throats, "Barabbas!" The court of "Sixty" who were to decide as to the loudest voices, could not do otherwise than decide upon "Barabbas," although even among them a dispute about it had arisen.

Pilate was simply powerless and turning to Jessah, the Nazarite, he asked him what he could do to stay their hands. Pilate felt he had been outwitted and he anxiously waited for an answer, and when Jessah only replied: "Do thou as thy position demands of thee," he turned to the people once more asking of them what should be done with "this man" and the reply came back like a thunderbolt, "Crucify him, Crucify him!" Like wild beasts and maniacs they rushed around the pillars of the palace, shouting repeatedly, "Crucify him!" Repeatedly, Pilate turned to Master Jessah, and then to the people. He could hardly believe it to be true. He understood the trickery, he saw the mistake he had made, but it was too late. He had been outwitted. But he asked for time, he asked for a postponement, but the priests threatened and the people became uneasy. They demanded that Jessah be cruci-

fied before the end of the Festival. But Pilate was just as determined that the matter be delayed. It struck him that perhaps the blood-thirsty mob would be satisfied if they saw this beautiful body beaten, the skin torn, the blood streaking the white and clean kept flesh. Seeing the man of stately mien and iron will in streams of blood would satisfy them and disgust them with themselves so they would make no further demands. He orders Jessah to be beaten before them. He carefully selects soldiers who are instructed to inflict wounds of a superficial nature. The soldiers exert themselves apparently, blood streams down the body, the scene becomes most repugnant and shameful and thousands turn away with the cry of, "Shame!" But as many are still at work among the people restlessly stirring up the crowds and gathering new crowds around about who incessantly make the demand that he be crucified.

The afternoon was well spent and Pilate was being crowded almost to desperation. What could he do? At last, Pilate washes his hands before the people according to the heathen custom representing innocence and with this he turns Jessah over to the crowds to his fate. He impresses once more upon their minds, that the murder of this innocent man would be judicial murder and that he would take no responsibility as to further results as he was convinced of Jessah's innocence. But the crowds cheered and assured Pilate that if there was any responsibility they would be willing to shoulder it. The priests were satisfied that they had gained their point.

Pilate and his chosen friends in company with the Covenanters of Jessah could not understand why their Roman confidants should be so slow in their intervention regarding this warrant, when all that was taking

place must have been known to them, and that even though delayed in seeing the Emperor, a repeal could and should have been brought the day the warrant had been served, and nearly a week had passed since the warrant was found in the hands of the authorities while as to its explanation nothing was to be learned. Still they hoped for the best, still they waited for something that might transpire to save the life of their Master. Now that all seemed about lost it was necessary to direct their plans to other channels. Hour upon hour had passed and anxiously the Covenanters awaited the setting of the sun, that they might be able to do something to yet save the life of Jessah before it should be ruthlessly cut off.

Three hours had already passed since the cross with its precious burden had been raised on Golgotha and the Jewish factions had dispersed to prepare for the approach of the Sabbath. That the body of the Master might be kept up by stimulation, hyssop was administered to him to produce a stupor resembling the appearance of death. That attention might be detracted from the body of Jessah to a degree, Pilate ordered two Jewish criminals who had been sentenced to death to be placed one on each side of the body of the Master that they might become a focusing point for the blood-thirsty mob. Everything was done that could possibly suggest itself in favor of Master Jessah.

Just as the sun cast its last rays over the horizon and the shadows were spreading rapidly over the valley, there was a commotion at Pilate's palace. A herald had just arrived bringing a document with Tiberius' own private seal on it that made all of the household anxious to learn the news. It instructed Pilate to recall the warrant and leave matters to be investigated by Cyrenius who had sent instructions to

that effect and that Jessah if arrested be set free until such time as Cyrenius could report.

While Nicodemus, Joseph, Mathaeli and others were making arrangements of their own and if pushed were even in readiness to resort to desperate means, Pilate sent out messengers to the Covenanters and his servants to Golgotha that the body be taken down from the cross without further delay. Mathaeli and Joseph of Arimathea were in readiness to receive the messengers and after a few words of explanation, all was perfectly understood among themselves and they went and after examining the body hastily, they declared to the by-standing curiosity seekers it as dead and even opened one of the wounds upon his side, which gave forth blood and water that had formed into a blister to prove to the crowds that the body was lifeless. Contrary to all law even the two criminals were taken down and were also removed without further delay.

As soon as the body of Jessah was interred in the private grotto of Joseph of Arimathea and other preparations seen to, the church authorities who had been informed that the body was lifeless and that friends had asked Pilate to grant its burial, sent their delegation to investigate and place their own seals upon the gate opening and report to the council if all things were according to the law. But Nicodemus was not satisfied with this alone. He demanded that the sepulcher be watched and strictly observed, not for the sake of the body, but for the satisfaction of the church which might be likely to be deceived, and the authorities at once asked Pilate to grant them private guards and watches. All precautions on both sides were taken to watch the sepulcher.

That night, a storm raged fiercely in the valleys of Judea and the thunders echoed and re-echoed in the

nearby mountains. The thought of the events of the past few days made many hearts tremble and many minds were troubled. That night Judas' heart seemed to be rent in twain. He wept bitterly and condemned himself for his action, thinking that he should have been the cause of all this great trouble. His remorse turned him to madness. The one he loved, cared and labored for had met a terrible fate, when his idea had been that he be recognized as Lord and King. To the church authorities he went to give vent to his broken and anguished heart. He threw down before them the thirty pounds of silver. In his distraction, he entered the temple. Here he broke the ornaments of the sanctuary and tore the heavy curtain in two from top to bottom. He frightened many priests and many laymen that night and made many of them go down upon their knees, confessing that the one raised upon Golgotha was the Son of God, indeed. Even Caiaphas felt condemned that night and was frightened by the strange apparition in the form of Judas, the madman.

The grief of Judas became greater than he could bear and to live meant misery to him. To end his miserable existence was now all that was left him. To follow his Master that he might ask forgiveness of him was now his only comfort. Hourly he accused himself of treason, of betrayal, of cowardice, and the consequent remorse was more than his mind could endure. Could he justify himself before the world, before God? There seemed to be no hope for him and before the throne of the Almighty he would go to receive his sentence. At one time revenge would take possession of him and in his fury he would vent himself in deeds of destruction towards the temple and its priests which he had amply proven he was able to do by the damage he had already done to the sanctuary.

Again in moments of calmer reasoning he resolved to end it all by killing himself. But even this seemed to be not torture great enough, not a severe enough punishment for him to satisfy his mind with. He wanted to feel the sting of death in its most awful and terrible form. It was his desire to suffer all the agony and pain that has ever been endured by human kind. The mental torture he suffered was not enough for him, he desired to feel it bodily, physically, to have as it were his heart torn out of him first and there upon the spot where he had given his Master the fatal kiss, there where he had last beheld the majestic and loving countenance of his Lord, he would end his hated life. To the very last moment of earth life he desired to picture out before his mind the tortures, the humiliations he had cast upon the greatest of men he ever had been able even to imagine. Here he would do penance, here he would suffer and die.

(To be Continued in the Next Number.)

SOUL is the consciousness of life within the form existence. It is the recognition of being. The organized body active has a soul, the body inactive as to collectivity of intelligences has no soul but is dead to Individuality.

BAD odors are only then of detriment generally when they are associated with food and its consumption. To simply inhale them is less injurious. To a full stomach, of course, certain bad odors will prove poisonous, retarding digestive action to a great degree, and it is for that reason that the factory man in common with all the rest of humanity should eat no breakfast except a little fruit, or a cup of some cereal or fruit juice drink.



Breath Culture Studies.

Continuation of the Breathing of Plants.

As to the organs of respiration in plants there are in general no others, except such, as we have mentioned in our previous paper. But, as is the case with all things of this world, however extremely dissimilar in nature they may be, there are similarities that command a great deal of thought, in fact, need a great deal of comparing, for it seems hard for the mind to determine to its own satisfaction and with certainty, the point where one class of things properly ceases, and where the other class commences. This process of influxation, intermingling, or working and passing into each other, can be seen not only from one class to the other, but even with things of the same nature, as in minerals or in plants, and also animals.

Transitional Gradations or Process of Formation.

For example, let us take limestone. We shall see in it the most important gradations of transition and formation. This stone, in its first principles of its existence is a solid and hard stone, and differs but little in nature from that of flint or pebble. From this hardest state, it finally changes into a form so soft that between it and clay, hardened to some degree, no important difference is to be seen, and such changes from one kind to another are common in all minerals. This kind of process happens to be not a special one only, and as it is the case with minerals, so it is also with plants and animals. Just examine for instance the

many varieties of apples. Who is able to determine where one kind of trees commence and where it ceases? In the same way, the numerous kinds of vine must astonish and startle one. But who can tell where the vine begins its species and where it ends? And yet there are between each species, as mentioned above, continuous and perpetual transitions, i. e., one gradually merging into another; and there stands no species isolated by itself that is not in some natural and perfectly proper way connected with one of its preceding and subsequent species. Such is the case with animals exactly. Examine all the varieties, races, kinds of one and the same species of animals, and who is able to assert and prove where a race begins, where it culminates, and where it ceases? Let us take a dog and attempt to decide where that form of animal begins, and where it ceases, and then fix the culminating point, showing with precision what dog is the most of a dog!

The Truth of Transitions

and a Novel Illustration.

All these species, classes and races change and flow one into the other just as do the waves of the ocean, which no one shall ever be able to determine and fix which of all the innumerable waves that disturb the surface of the great waters, is the first, the intermediate or the last. And of this even the most evolved as well as involuted of mind will say, that neither the one is the first, nor another the middle or the last, for one wave follows another and merges into another, changing into the other, without becoming different from that which it was in its previous state, namely: water; but it no longer exists in the same place, for having turned out the previous wave from its place, it now floats in *its* position, while another one following it, drives that one again out of its place.

To have a better comprehension of this illustration and understand it more fully and accurately, draw a circle and divide it exactly into equal degrees. Now what benefit would it be, if some one were to claim that this or that degree is the first? What is the use of arguing about which degree is primary where one is like that of another, and where it is all the same, which one you take for the first. As one is like the other, within the same circle, and each one is separated from the other one by an equal space, we can in no way become wiser by such useless debating. Any one may be the first, and hence we continue counting from the one selected, for as soon as we have marked out the first, it will then come of itself, which is the last.

The Digestive Organs

of the Plants.

Exactly as in this case, so it is with the orbit or sphere of all things of manifestation. One class of things turns into another unperceived with any exact precision and continuity, and by virtue of these transitions, we find plants that come very near the animal kingdom, for behold, these plants have organs very much in common with the animals, resembling them in their action, for they will eat and consume little animals with the calyx of their blossom, eating skin and all as we would term it. Such plants, because of their consumption of coarser and solid foods from without, must necessarily possess several inward stomachs and other organs of digestion, and some of them possess, besides these particular little stomachs, which may be found just below the flower cup, still another principal or main stomach in the center part of the plant itself, and some again have them at the foot of the trunk or at the point where the plant rises from

the ground. And when such a plant is supplied with such a stomach, then it must on the other hand be supplied with a lung as well, corresponding to the nature of the plant.

Some Reasons Why Breathing Is an Absolute Necessity.

To better understand the necessity of this process of digestion, separation and assimilation and its corresponding breath capacity of plant life, we first cast a glance upon the breathing of animals. The animal does not merely breathe on account of the needed chemical process, but it breathes also pre-eminently for the reason of its partaking of foods of solid and coarser nature so as to gain greater solidity in construction. So that the stomach, which is never far from the lung, may be continually froted, shaken and vibrated by the expansion of the lungs, and the other organs connected by the arteries, it must be set into a motion by friction or rubbing that thereby the solid food may in some measure become stirred, so that by this process of friction the electric warmth, so necessary to digestion, may be produced.

We sometimes say, "I have deranged my stomach with some food," or, "I caught cold on my stomach." By this, we mean to say that we have taken some food too coarse for the nature of our stomach and the activity of our lungs, or we have taken some food which by virtue of its negative quality is insufficiently positively electric, and for that reason cannot be carried through the ordinary process of fermentation, as for fermentation the positive electricity is absolutely necessary, and this for the reason, that the process of fermentation itself and of itself is nothing else but the condition of liberation of electrism, which as the

principle of all organic life exists in the cells of the organs like little flasks, which bottled electricity when raised by the interior working of our organism, tears asunder those cells and being freed, leaps over either to the general positive electricity of the air again, or—if this liberation occurred in an animal as well as an animal-like plant, it changes into a new essential vital, nutritive substance in the cells of the organism of animal or plant. For the same reason as in the animal, we will always find respiratory organs or lungs in the plant, that it may be enabled to put into continued motion or friction or frotation the digestive organs of the plant.

The Position of Lungs in Plants.

It is hardly necessary, yet in place, to mention that with some plants the *root* is of more an animal nature than the trunk or the plant itself. In these cases, the root, just like a worm, turns up the interior of the ground around it, and digs and strikes everywhere in search for food useful for the growth of the plant, and in that case you will also find organs of respiration in those parts where the plant expresses its animal similarity. In warm and tropical climates, that this animal like ness is in particular more intelligently perceptible to the senses, furnishes ample material and proof to substantiate the truth of the results of keen observation and comparison.

The Aid of Microscope Quite Misleading and Liable to Produce Optical Illusion.

Should some one be of the opinion that an extraordinarily powerful microscope will be serviceable in his investigation, revealing a better and more exact knowledge regarding plants, let him procure one, under

the focus of which he may gaze at a mite greatly magnified, and he may rest assured that in a common plant, he will see nothing more than *pores of respiration*, larger and smaller ones, which are characteristic to every plant according to its kind. And if such an unduly diligent observer should think to see any momentary enlargements and movements or motions, then he should know primarily, that such an appearance is in the first place due to an *optical illusion*, effected by the *great strain* upon the human eye, and in the second place by an *impulsive passion*, which is aroused by some irritability resulting from heaviness of blood. The blood rushing to the head renders the pupil of the eye too enlarged, thereby causing it to become more convex, and as a consequence, the contemplated object *seems* to enlarge, as likewise it diminishes when the blood becomes more steadily controlled, making the pupil of the eye less convex. Such a continued strain will necessarily reflect a contrasting appearance of the object, and in a measure, it may *seem* as if the object itself had narrowed, which circumstance effects the student of nature insufficiently versed with the basic principle of life, with a condition of irritability, rendering the nervous system sensitive. And as the eyesight is more and more tried and strained, partly due to nervous afflictions, partly by intense reading of very small print and improper organic care of the body, as well as use of foods, unsuitable to studious minds, he becomes near-sighted and his investigations in matters of a scientific nature visionary and consequently valueless and erroneous as to the true solutions pertaining to the knowledge of life.

In our investigations, it will be necessary to enjoy a sense condition equal to occasions engaged in, as our senses, unless well directed and controlled, are only too

liable to become deceptive, occasioning more error and fiction than mere confidence in statements of a nature more or less known to the mind. But furthermore such a momentous contraction or enlarging or expansion of a particle of a lifeless plant may arise from the fact, that the positive electricity, which is still perpetuative in a plant keeping its color and freshness, shows signs of sensitiveness as soon as such an electric atom has taken its leave from some of the plant cells; the plant at once withers away because of such loss, and attracting to itself the cells nearby, which gradually give up their electricity, thereby contracting their own form while escaping through the little empty shell, husk or layer, enlarges the latter a trifle by virtue of involuntary motion or vibration, continuing the process until all of the electricity has left the last cell. This process may thus become evident in a plant just cut or partly cut, broken, or bruised, resulting in withering, fading away or drooping. For it is thus that the plant loses its freshness because of the loss of electricity, which may be saved or the loss checked for a time at least, by putting the separated parts into water, which not only counterbalances the electricity of the plant, but enables it to be nourished for some time, and putting up with it as food continues to subsist upon it the same as if nourished by its roots, for a shorter or longer time, but will not quite as well accustom itself to the water if the plant belongs to the electrically poor kind, in which case it withers quickly.



Our Method of Living

N the pursuance of our method of living, we are in the position to impose a system upon ourselves which will hide from our minds the dangers we are encouraging and before we are aware of it, we will find ourselves in a condition of utter helplessness. We should not forget that as highly organized beings, we are in possession of powers which will admit of impositions upon nature which in her negative condition responds to our bidding, but when the limits of forced conditions are reached the consequences are not due to nature but the misuse and misapplication of the forces inherent in us.

We may be able to possess long life in spite of the transgression of the law that governs nature. We do not enjoy long life because we force nature to sustain us in our impositions, but because of the breath of conception imparted to us as the underlying principle of our existence. It is not necessary that we should feel the consequences at the time when a law is being transgressed. The more ignorant we are of the presence of the law of justice and retribution, the less conscious stricken we are, the more encouraged we become to continue in the paths of transgression. But the life of the individual in his daily actions and expressions show us the relationship he takes towards nature.

Still there comes a time when our method of living will reveal itself to us in unmistakable terms. After having led a reckless life for many years, we still expect to be able to continue in that path, but conditions will avenge themselves. Something turns up that will put a stop to it. In our narrowness we do not consider our past but blame our newly presenting conditions on things effecting the turning point. We change our

method of living and not enjoying the same conditions as we have in our recklessness, we very often attribute our condition to the changes made.

Having subsisted upon a corpse diet for many years, highly seasoned foods and intoxicants, it is but natural that when we change to a more wholesome diet, nature will take advantage of the opportunity presented to rid itself of the morbid conditions established. In this struggle to rid the system of poisons o which the functions previously had been forced to giving vitality, a change works strangely upon an organic system which is particularly material in tendency and which has never entertained the directing of thought force but merely subsisted upon the concentrated strength imparted to it by the mother breath.

Such a person has difficulty for some time and does not derive material benefit from a change of diet immediately. To be aware of a change for the better, the understanding of the direction of thought forces must necessarily be increased, and this can be accomplished by rhythmic breathing only. A system once overtaxed with forced fermentatives and intoxicants cannot expect speedy results from a change of diet. In most cases a change of diet will at first merely put an end to the continued process of disintegration to the bodily condition. To feel results for the better, will require some time.

Some people after having lived on pork chops and potatoes, white bread and liquor, pastry and condiments, expect to gain the same stimulation when changing their diet to a purely Mazdaznan one. The nervous system having been kept in action by the giving up of vitalized forces once concentrated in the body, ceases the draining conditions the moment irritants are prohibited, and manifests the true character of the state it

has been forced into of which the mind becomes aware, the sense condition becoming dissatisfied as it finds the condition of deficiency in the system rebelling against it, instead of recognizing the fact of overtaxation.

A materially inclined being must necessarily first learn to control breath before change of diet is resorted to. A material being has no consciousness of mind control. Since there can be no such condition as presence of mind, there is no knowledge of the better self in that being. There is lack of expressing will power, although such a person may exert a great deal of determination, which is oftentimes mistaken for *will*, but in reality is only the lower phase of brute force, commonly known as *cussedness*.

Asking the Reason Why.

WHENEVER the question of diet comes up for consideration and the potato is being mentioned as unsuitable for food upon the ground that as a product ripening below the surface of the ground it is no longer food for man who is a progressive being reaching out towards light and evidently expected to sustain his bodily form by organized soil substances containing elementary conditions more equally developed in proportions, the question is raised as to how is it that the Irish, who principally subsist upon potatoes are so strong, healthy and witty.

In the first place it should be remembered that it requires much longer time for a full-blooded stock to deteriorate than it would an inferior. The Irish have been agriculturists and led lives which kept them firm and solid in construction up to the time the potato was introduced in the sixteenth century, when it gradually became adopted as a food equal to that of grain, but not substituted for grain, as the latter is be-

ing used as much and more so than the former, so that ordinarily speaking the Irish do not eat many more potatoes than the average Americans who have fried potatoes for breakfast, baked potatoes for lunch and mashed potatoes for dinner, and who are by no means as strong, healthy or witty as the Irish.

The American table is loaded with a variety of dishes while the table of the Irishman is not therefore making the potatoes on the Irishman's table more noticeable, for the table of the Irish peasant is covered with a dish of potatoes, bread and a jug of ale, the potato for that reason being what catches the eye as the principal ornament on it.

The limited number of dishes on the Irish table stands in its favor, for the less mixing of foods, the less is it possible to force fermentation in the digestive apparatus. The Irish are of solid stock and to deteriorate will require some time. Strength, health and wit are his characteristics and in the process of time it is possible for him to manifest one or all these characteristics, but not to retain them.

He was not brought up on potatoes, he merely subsists upon them in part at present, but the very fact that he uses potatoes for a diet gives him rheumatism, gout and skin diseases which as a race he did not manifest before the potato was introduced. His strength is his birthright, and his health will follow him for a time. His wit is due to the peculiarity of the soil he has been raised upon, but does not necessarily make him intellectual or sensible, for with all his wit, he is being outwitted by the English who keep their thumb upon him. The witty part is merely the seeming as in the idiot who says many funny things and can ask more questions to a square inch than it would be possible to answer in a cubic foot.

Christmas Chat.

BRIGHT and smiling faces all around I see. Christmas is coming! Will it be Christmas for me?

CHRISTMAS was celebrated by the ancients in memory of the Appearance of the Christ—the lengthening of days. Will the light in your heart shine forth into the dark corners of superstition and call out the joy hidden within the bosom of your being?

AS THE HEART of the grown people filled with joy at the approach of the lengthening days, filling it with new hopes of the coming gifts from the bountiful storehouse of nature in sustaining life, so the younger people longed for the approach of the Eve of the Christ to enjoy the presents made to them by their parents as a sacrifice unto God, that by the laughter and the exclamations of joy of their children the parents may remember the promise of the great joys before them.

WHAT Easter was to be to the aged, Christmas was to the young. A time worth looking forward to. The little ones received their playthings that they might be entertained, while the grown folks would be busy in the workshop or in the fields, preparing unto themselves and their families a lasting gift of preservation. Will you join the merry throng of the little ones as they express their desires and meet their fondest hopes with gifts from the good that will tie the cord of relationship tighter and tighter until mother, father and child are One again.

THE PRESENTS upon this Memorable Day of the Christ belong to the Little Ones, for such is the kingdom of heaven—peace and joy. The happiness of the child is to be the reflection of the condition of your own heart and becomes the incentive towards the per-

petuation of the growth of the Tree of Life forever unfolding blossoms of golden youth entwined with silver threads of joy and felicity.

IT is inappropriate to rob the little ones of their presents which belong to them on Christmas Day. The grown folks are expected to give their attention to the child and be merry with it in its ecstasy of joy, thereby increasing the vibrations of love to all the world. The sweet sounds of children's voices from the household realms will become more distinct to our senses and our hearts more prepared to meet the message as it is being carried from home to home declaring: "Peace on earth, good will to men," by so doing.

THE St. Omar Club is also looking forward to its Christmas. Its building is expected to be completed by that time. Its promotorors consider it to be a child born of good behavior, and all its friends are endeavoring to double and treble their original donations so as to insure showers of blessings upon their own heads. "Blessed are the meek, for they shall inherit the earth," has been made true to the children of the St. Omar Club.

THE St. Omar Club is only a child, and it is proper that it should have a Christmas present. Are you going to be one of the unnumbered host who will send in their gift as a donation to the building fund? Do you want to join the merry throng and be remembered by a monument that is to stand for all time? Do you desire that your name be written thereon? Do not look at figures, but dig down deep into your treasure, the same as the acorn digs its roots deep down into the treasures of the earth, so as to come forth a sturdy oak, inviting the weary traveler to take refuge under the shadows of its might. Yes, dig down, and bring forth a gift, worthy of its giver.

THE Chicago Baby is the firstborn of the Mazdaznan Temple Association, and it is proper for you, wherever you are, to send in your gift. Some day you may have a Baby in your own town, and how proud you will feel when friends outside your province shall send you donations. Help and you shall gain help in return. Let this be a memorable Christmas unto you.

CHRISTMAS will be a time of rejoicing to the friends of the St. Omar Club, when they shall behold their stately mansion on Lake Park Avenue, near Thirty-first street, overlooking the beautiful Michigan Lake, facing the glorious rising of the golden sun and catching the quickening sunbeams as they play upon the window panes, shedding their radiance into the spacious parlors, hallways and reception rooms of the Club-house.

IT will be Christmas to the members of the St. Omar Club when upon inspection they shall find in the basement a spacious bowling alley equipped with the latest improvements. The first floor comprises a reception hall leading into the General office department to the right, and to the left into the immense parlor, cozy and cheerful, with an unobstructed view over the waters of the lake unfolding before the observer's eyes; next to the parlor come the library and drawing rooms, card and billiard room. Upon the second floor and towering above into the third, a large, and comfortable assembly hall meets our eyes. The seating capacity of the hall is estimated to be three hundred and fifty, including the balcony on the north end, leading out into the tower and verandas. The kitchen will be in the rear of the hall, also private apartments on the second and third. Upon the fourth floor storage rooms of the printing department will be arranged, while the printing plant itself will occupy the north-east corner of the basement.



Health Department.

THE question with us is not *how much* to breathe, but *how and when* to breathe. There are generally speaking three principal kinds of breath; first, the material, physical or nature breath; second, the mental, spiritual or soul breath; and third, the individual, divine or supreme breath.

THE material breath or breath of nature is the breath of unconsciousness, which is breathed throughout all the phases of evolution as the underlying cause of manifestation. As the effect, unconscious of cause, it penetrates all the stages of existence, carrying with it the vibrations of objective suggestions, deciding to the form-being the conditions and environments of manifestation.

THE mother breath is identical with that of the breath of nature, with this one difference, that the former is the breath resulting from imposed desires or physical passion, superinduced by mentally unconscious conditions, and perpetuated by the subjective forces in nature, determined by the influence of conditions and environments as to time and position. Such a breath manifesting in nature is that of the human being, the latter posing as an example of forced conditions, resulting from the insufficient understanding in directing and controlling the breath at the time of conception for the determination of the species. The determination thus left to the negative conditions of nature gives opportunities to drifting tendencies, which undermine the Principle of Life, remaining unconscious as to the path of perfection leading to Grace and Love.

EVEN the ordinary breath requires attention to at least a certain degree so as to preserve muscular activity. To accomplish this, we are called upon by nature to perform certain exercise or work, whereby we are forced to breathe shorter or longer breaths as occasion may require. To insure better or more healthful conditions keep busy, so as to promote the breath capacity and establish a more normal circulation of the blood.

ACTIVITY properly directed and a mind concentrated upon the work before us will keep up our spirit in good cheer and the body well. We should be thankful for all the work that comes to us. But we are also to remember that a body only partly kept in motion and such motion constant and in one direction will suffer. We need a change. The mind and body must be exercised in different directions to insure perfect health and a happy and contented mind.

MOT the amount of breath we breathe insures us of healthful and satisfying results. Just as in eating, not the quantity of food but the quality and its intelligent preparation and proper usage insures the best of results, just so in breathing our bearing, posture and attitude are of more importance than the amount of breath or the length of time of it.

ORDNARILY speaking a person desirous of retaining health and a well balanced brain action will find it necessary to pay special attention to the breath from two to five minutes out of every working hour. Breathing is to be observed even though busily engaged. Even though the air itself may not be the very best, it is of value to the system to increase the lung action, thereby raising the action of the heart and normalizing the circulation of the blood.

WHEN at leisure or at rest, it will be found that a few well drawn breaths, intelligently directed, with attention of mind, will recuperate physical organic action much easier and in less time than pure leisure. Rest, properly speaking, means change of mind and occupation.

NIN case of overwork physically there is nothing better than a few minutes of quiet breathing in a relaxed position with spinal column erect, and under perfect control. To relax with ease and insure repose first empty the lungs thoroughly. In case of mental strain, it will be found that the bathing of feet, hands, arms, neck and face in cold water containing two drops of oil of eucalyptus to the quart of water, followed by a few minutes of deep breathing will arouse perfect action; then the next step is a change in our thought current and a little more diverse exercise of a domestic or rural nature, useful and at the same time of benefit for our daily needs and wants.

THERE are people who entertain the erroneous idea that in places, like in-doors, in factories, shops and stores, it is best to breathe as little as possible, as thereby you partake less of the stagnant air contained in such places. That is just where the trouble lies, and only too frequently head aches, heart aches and sick spells are the result of insufficient lung action, at a time, when such is most needed. When first entering a factory, the person unaccustomed to the odors shortens the breath in respect to his sense of smell and naturally suffers. But from day to day as the sense of smell becomes accustomed to the odor, the person paying no longer any attention to it, he breathes more readily and naturally and the effects formerly noticed disappear.

"Now, Just a Word for Jesus."

ONE of our past conditions incorporated in a form serving at present as a pastor of a liberal congregation in one of the larger towns of higher thought, has given vent to his inflated chest with its lower appendage of a bay window by taking issue with the Sun-Worshiper for its fearlessness in declaring to the world the "Life of Jesus" in its simplicity. His idea is that publications of this nature ought to be suppressed and that our government ought to take issue in the matter, as the spread of the Story of Jesus as given in the Sun-Worshiper will cause loss of faith in the sincerity and authority of our divines and their decisions in matters pertaining to the spiritual development of man.

In his zeal and fervor he forgot himself so far as to say that Sun-Worship as being advanced is an institution of the Jesuit order to undermine the liberal movement of Protestantism in our day and that its promoters are Jesuits as it has been found that its missionaries take issue against married life and believe in celibacy.

To judge from appearances as well as actions, the man suffers from an over accumulation of effete matter and maggots in the colon which is somewhat distended to the left. With nervousness due to over-eating and drinking the good things of the culinary department, he is troubled with insomnia, which is enough to affect him so that he is suffering from unbalanced brain functions, leading to a scattered condition of mind.

Sister Charity would say, "Give him another drink to keep his nerve up," but we would advise a strict diet, flushing the colon, sawing and chopping wood for four hours of the day and a trip to the mountains just for a

change, camping out under the starry heavens at night with a light blanket for a cover and hard tack for food during day time with clear spring water as a drink between meal times.

Friends wanted to know if we would not answer all the insinuations in justice to ourself and the cause, but we simply say, No! our time is not to be given to nonsense, there are too many good people on the earth who hunger after righteousness and truth. The others can go and listen to the other fellow and we don't envy him, for he thinks he owns them, and they pay him for being thought of as owned.

NOTES.

DO you want to organize classes or take the book agency? Then declare your intention and write for particulars to the Mazdaznan Health University, 1613 Prairie Avenue, Chicago, Ill. Your friends will be pleased to have you open up a class in your locality.

BACK NUMBERS of the SUN-WORSHIPER may be had at any time at the regular price of 10c. a copy, with the exception of the January number, volume one, number one, which is 25c. per copy. In subscribing for the complete volume no extra charge is made for the January number, the price of subscription for the full volume being One Dollar.

Classes for New York, organized by Brownie Rathbone, 1 W. 103rd. street.

Classes for Seattle, Wash., organized by Erin M. Chassee, Station A.

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Classes for Denver, Colo., open to the public every Wednesday, 2 p. m. and 8 p. m. at the Howe Block, 1548 California st. Eva Montague Myers, instructor. Private instructions conducted by M. Ruth Smith, 223 Jackson Block.



Culinary Department.

Promotive Bread.

GRIND up one pound of seeded raisins with three tablespoonfuls of flax seed; add two pounds of coarse flour and mix and bake in same manner as unfermented bread. Use it after stale. Slice it into one-half-inch slices and expose to the sun before putting into bread box. For constipation troubles very good.

Sweet Taste in Mouth and How to be Beautiful.

GAITHER wild rose blossoms in season and dry them. Put them into an earthenware or close jar. After meals wash the teeth and rinse the mouth well and use a few of the leaves which you chew thoroughly and slowly, and swallow the liquid only. This process will give a sweet breath, while a mild tea made from the blossoms will give a clear tint and a beautiful skin, when drank one-half hour after meals.

Oriental Wheat Dish.

PICK the wheat clean and wash twice. Expose it to the sun for several hours. Then soak it for six hours or more. Boil it in the water it was soaked in, adding more water when needed, for four hours until perfectly soft and open. Put it in an earthenware dish and pour over it quite a quantity of oil that has been used for frying fritters, etc. Salt it to taste and set in the oven for fifteen minutes, leaving the dish uncovered. When served will have a flavor decidedly pleasant to those who had a taste for meat.

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